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THE
NAZARENE
PREACHER

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MEMPHIS, TN
MARCH 1972

TO BE USED OF GOD

General Superintendent Jenkins

THE HAPPY PRISONER

The Editor

**CONSERVING CHURCH GROWTH
THROUGH MAINTENANCE**

E. E. Zachary

THE PREACHER AND THE GOSPEL

Tom Findlay

MOBILIZING PRAY-ERS FOR EVANGELISM

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**UPGRADING THE PERFORMANCE AND
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D. R. Peterman

ARCHITECTS OF WESLEYAN THEOLOGY

Herbert McGonigle

proclaiming Christian Holiness



NAZARENE PREACHER

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Volume 47

Number 3

CONTENTS

To Be Used of God, <i>General Superintendent Jenkins</i>	1
The Happy Prisoner, <i>Editorial</i>	2
Let's Keep the Blarney Out of Our Stewardship Promotion, <i>Editorial</i>	3
Conserving Church Growth Through Maintenance, <i>E. E. Zachary</i>	4
He Never Really Changed Churches! <i>Practical Points</i>	5
The Preacher and the Gospel, <i>Tom Findlay</i>	6
Mobilizing Prayer-ers for Evangelism, <i>Richard Young</i>	9
Upgrading the Performance and Personnel of the Church Board <i>D. R. Peterman</i>	11
Sidewalk Serving, <i>Clifford Chew</i>	13
Architects of Wesleyan Theology, <i>Herbert McGonigle</i>	14
Acres of Vinyl, <i>Emily B. Moore</i>	33
Flashy Girls Noticed, Feminine Girls Loved	34
The Greatest Grace (Part 10), <i>H. K. Bedwell</i>	35
Public Services, <i>Asa H. Sparks</i>	40
Suggestions for Conducting a Night of Prayer	44

DEPARTMENTS

Administration, p. 11 • Pastor's Supplement, pp. 17-32 • The Preacher's Wife, p. 33 • In the Study, p. 35 • Gleanings from the Greek, p. 36 • Timely Outlines, p. 38 • Idea Sparks, p. 40 • Bulletin Barrel, p. 42 • Here and There Among Books, p. 47 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

To Be Used of God

By General Superintendent Jenkins

AS SERVANTS OF GOD we enjoy the wonderful privilege of being partners with Him. This partnership involves the littleness of man coupled with the power of God. It insures that everyone—regardless of background, environment, place of service, talents or lack of talents—can be owned and used of God.

Some men in the ministry spend much of their time dreaming of great deeds far removed from the humdrum of little tasks. Yet character and worth lie not primarily in doing conspicuous work; they lie more in doing our work well and performing the will of God as we know His will for our lives. Every man, regardless of limited abilities or opportunities, is important in God's service and can be a blessing and a soul winner in his given place of labor. Each assignment and each church is important in God's eyes, and we should determine to fill our place of service and do our work well and completely. We are partners with God, and the work is His work too!

Dr. Jowett, commenting on the Gadarene who was healed by Jesus, writes, "'Just go back home!' That was the Master's counsel. I thought He might have made much larger use of a man who had been so sensationally healed . . . He might have sent him abroad on some pilgrimage of witnessing, commanding him to exhibit himself as one of the marvelous trophies of the Nazarene. But no. The Master told him to go quietly home. His commission was to move about in commonplace ways, a miracle of the Lord in ordinary spheres . . . He was to be a miracle at home. And this is the witness which today is demanded more than anything else. It is not spectacular beacons that we need; it is just ordinary street lamps . . . We need lamps of the Lord to light up inconspicuous places."

Faithful service rendered by people of limited capacities is equally as acceptable to Him as are the accomplishments of those whom the world calls great. He who affirmed that a cup of cold water given in His name would not fail of reward will bless us too if we are faithful in our service for Him and others.

We must dignify our assignment by realizing that our present place of service is God's will for us, therefore giving the very best of time, energy, and abilities. Some good men have succumbed to the temptation to feel theirs is a place of little or no importance, but is not every place important in His sight? Let us avoid indolence and ineptitude, and fully apply our time and energy to the task. To man the oars always requires hard work, so let us avoid drift—nothing ever drifts upstream.

In partnership with God we have confidence that the work is His work. Therefore He will enable us to win the lost, to witness believers sanctified and built up in the most holy faith. Wherever we serve in His will, we can be used of Him.

The Happy Prisoner

When Paul wrote his letter to the Philippians he was in prison in Rome. We need to keep this in mind when we read the epistle, otherwise we will miss the wonder of the tone of cheerfulness, almost gaiety, which enlivens every chapter. There is a childlike buoyancy. "I thank my God," he says (1:3). When he prays for them he makes request "with joy" (1:4). Because the gospel is preached, even if some have preached it insincerely, thinking to add to his peril, he says, "I therein do rejoice, yea, and will rejoice" (1:18). Later he affirms, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (2:17). Here is the surge of triumphant gladness in spite of circumstances, which prompts J. Lawrence Eason to designate this the "happiest of all Paul's letters."

This is not the first time Paul has conquered imprisonment with song. He is writing to the church at Philippi, the church born in an earthquake, when he and Silas put on a midnight concert in jail. There wasn't a thing about their circumstances to justify a single *amen*, to say nothing of *Glory, hallelujah!* It was dark and damp. Cramped in their painful position, their feet clamped in the stocks, they must have been completely exhausted, and chilled to the bone. Not a time for song! But they sang praise unto God with such fervor that the earth danced in rhythm, the gates swung off their hinges, and before daylight broke in the eastern sky a whole family had been baptized, and the flame of revival kindled in the wicked old city.

Now, about 10 years later, he is writing a letter to these beloved Philippian converts. A lot of water has gone under the bridge since that memorable night. There have been many setbacks and disappointments. Again he is a prisoner, this time in Satan's seat, pagan Rome, where killing Christians is a pastime, and where he is at the mercy of bloodthirsty Nero. But he hasn't lost the blessing. The old glory still spills over. It is easy to imagine the radiance in his face as he paces up and down dictating his letter.

We know perfectly well that it isn't natural to be rejoicing in such circumstances. And his forefathers knew it too, when they were captives in Babylonia. By the rivers of Babylon they hung their harps "upon the willows" and sat down and wept. When their tormentors begged for a song they answered, "How shall we sing the Lord's song in a strange land?" (Ps. 137:4) But when Paul was prisoner he got his harp down and tuned it up. He was in a strange land too, and near him constantly stood a silent soldier, a constant reminder of the Roman juggernaut which threatened to crush him. But Rome couldn't rob him of his song.

What made the difference between Paul who sang in Rome and his forefathers who wept by the rivers of Babylon? What is the secret of Paul's invincible good cheer?

At least part of the answer lies in one word—*certainty*. Paul was sure. First and foremost and above all, he was sure of his God. He wasn't wondering whether perhaps God had deserted him. Not a breath of doubt disturbed the calm serenity of his confidence. "For me to live is Christ, and to die is gain" (1:21). The man who is sure of that can face anything.

To be unsure of God is in the end to be sure of nothing. It is to be shot down by an arsenal of question marks. That was why his forefathers couldn't

sing by the rivers of Babylon. They wondered where God was. Their assurance of God was all tied up with an earthly country and an earthly city. But not so with Paul. He had found God in Christ. The measure of God's reality and blessing was no longer his geographical relationship to Jerusalem, but his spiritual relationship to Calvary. God had revealed himself in Christ to Paul on the road to Damascus; after that Paul could be happy on any road, for his soul's quest was at an end.

Is Christ so completely our sun and star that we can rejoice though living out of an evangelist's suitcase? When a lonely missionary in a foreign land? When "stuck" in a pastorate which at times almost seems like a prison?

In all honesty we cannot yet claim to be the Lord's prisoner. But can we not at least be the Lord's happy preacher?

Let's Keep the Blarney Out of Our Stewardship Promotion

The famous showman Barnum claimed that people love to be fooled. It is to be feared that religious people are no exception. But even more than being fooled they sometimes exhibit an astounding genius for deluding themselves—especially where their purse is concerned.

Jesus scorned the hypocrites for giving to be "seen of men." Now, it seems, it is quite all right to give as a means of fattening one's own bank account.

"Faith pledging" is nothing new, and is to be commended, provided the pledge is an act of obedience, and the faith is trust in God to help us make good. But when the faith is the belief that by giving so much God will increase *my income* proportionately, then my faith is basically selfish in motivation, no matter how loudly and piously I protest the contrary.

The new gimmick, being pushed here and there, is a formula for neatly accomplishing a double objective: increasing our giving while at the same time increasing our own personal income. The formula is: think what you would like to be earning, then start now to pay tithe on that amount. As sure as the sun rises you soon will be making what your tithe anticipates. This is supposed to be some kind of spiritual law, which we may hook on to as innocently as using the laws of health for our physical well-being.

But it is not innocent. To introduce this appeal into money raising is reprehensible. There is too much of an odor about it of another religious racket. Of course more money will be pledged! Plenty of people are ready to double their giving with this plum dangled before them. But the underlying motivation is as false as that of the Pharisees, who tarnished their giving with their own selfish angles. Of us the Lord would say, as He did of them, "They have their reward."

True, the "Lord loveth a cheerful giver." But it is doubtful if He is pleased when the cheerfulness is sparked (even in part) by the exhilarating prospect of a bigger paycheck.

No, this whole approach flies in the face of everything the New Testament teaches about stewardship. Stewardship is not making a deal with God. It is not a trick of putting God under obligation to us. It is not a way to tap spiritual laws to our own pecuniary advantage.

The proper Christian motive is voiced in the chorus, "I serve Him because I love Him." When we begin to allow the lure of bigger earnings to tip the scale of our pledging we have robbed our stewardship of its beauty and its sanctity.

How to keep people
and integrity both

Conserving Church Growth Through Maintenance

By E. E. Zachary*

SOUL CARE can be the most rewarding, and at the same time the most frustrating, task assigned to the church. If people would fit quickly into a mold, our assembly line to heaven would have fewer problems; we could joyfully “do the work of an evangelist,” adding souls to the church, and watch them fit into heaven’s scheme.

Our problems are compounded in that every soul is a unique person, and in some degree different from all others. Victor E. Frankel has said, “Man is by no means merely a product of heredity and environment. There is the third element—decision. Three factors characterize human existence: man’s spirituality, his freedom, his responsibility. Man ultimately decides for himself.” And it is this decision factor that distinguishes him from every other person. It is “whosoever will” that can be saved, and it is “whosoever will” that can maintain a walk with God. We can best help the new Christian by aiding the process of strengthening his will to obey God’s will. It is no accident that after Jesus had said to Peter, “Follow me,” He also said, “Lovest thou me?” “Feed

my sheep,” and, “Feed my lambs.” This signifies the continuing growth process of the Christian and the continuing responsibility of the Church in this process. And in the main, this responsibility is placed upon the apostle-ship—the minister of the gospel.

If we still had all the backslidden Nazarenes who at one time took the vows of the church, what a membership we would have! Why did they come and enjoy an enthusiastic, spiritual experience sufficient to join the church, and then turn away? Why did they become disenchanted? Could we have saved them with a little added prayer and effort?

Certainly the problem is not unique with the Church of the Nazarene. We can hear the anguish in the voice of Jesus when He said, “Will ye also go away?” And Paul laments, “All they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes” (II Tim. 1:15). And, “Some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander” (I Tim. 1:19-20). Or, “Demas hath forsaken me, having loved this present world” (II Tim. 4:10). In spite of these discouraging losses, Paul insisted that “it pleased God

*District superintendent, Northern California.

by the foolishness of preaching to save them that believe" (I Cor. 1:2). He said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

So what can we do to help maintain the quality of spiritual life in the hearts of our people, and thus reduce the losses?

First, I believe there are two things we should *not* do:

1. I believe we should not attempt to make Christ popular by watering down the message He preached, and the requirements He made for discipleship. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "When Christ calls a man, he bids him come and die," said Dietrich Bonhoeffer. Commenting on this statement, Bishop G. K. A. Bell says, "There is a different kind of dying, it is true; but the essence of discipleship is contained in these words." But the call to death to sinful self is a call to escape a worse death, and a call to eternal life. We must preach Christ like He is, for what He is, and who He is—and most people will pass Him by. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). He said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18).

2. I believe also that we should not compromise the integrity of our spiritual values to accomodate a worldly-minded people. There must always be a distinction between those who follow Christ and those who do not. And we must remember that discipline is a part of discipleship. By the nature of our doctrine, the Church of the Nazarene is a pietistic movement. It is said of the German pietists of the seventeenth century, "They emphasized repentance, faith as an attitude of heart,

Practical Points

*that make
a difference*

He Really Never Changed Churches!

Dear Son:

I've been greatly disappointed in our new pastor, for I think as yet he has not made a change. He is a "name-dropper" in his sermonizing, and lives in another state in his illustrations. He is always drawing parallels to our detriment. I wonder why he left his former pastorate?

I wish that he would forget his past and give himself to us. As yet, he has held us at arm's length as though he were afraid to get too close. He goes about his work as though the people in the church were distant to his principal purpose for being here.

We gave them a lovely reception, re-decorated the parsonage, raised his salary, and are still waiting for his leadership. Maybe it is just his personality and in time he will understand. I pray that it may be so!

Son, be warm to your people. Your church is where God placed you, and you owe it your best. Forget where you came from. Neutralize your illustrations until they carry truth rather than place. Create the kind of empathy which will before long create the name, "My Pastor." And in the end, Christian community will speak in love of a church that is more than a source of income!

Love,
Dad

and regeneration and sanctification as experiential facts." This tends to discourage, and sometimes eliminate those whose dedication is limited.

I believe, however, there are some things we can do to enable the weak Christian to stand by his faith and become strong:

1. We can ask all Nazarenes who know him to join in a pact to pray for and befriend him.

2. We can give more adequate, conscientious, and compassionate pastoral care. One pastor of a growing church said, "If any one comes to my church once, I never let him go, unless he dies, moves away, or tells me that he wants no more to do with me and my church." No wonder his church is growing!

3. We can provide a positive and active program of involvement in a worthwhile responsibility.

4. We can provide an atmosphere of Christian fellowship and love.

5. We can provide an opportunity for united effort against the forces of evil, and an active engagement in opportunities to serve.

6. We can learn from the experience of others, and from good books the methods that have produced good results.

7. We can learn that it is not by power and might, but by God's Spirit working in and through us; that prayer and fasting are still in order, if we are to meet the needs of people moving toward God.

Are we true "gospellers"?

The Preacher and the Gospel

By Tom Findlay*

I USED TO ENQUIRE what had been said by Andrew, or by Peter or by Philip or by Thomas or by James, or by any other of the Lord's disciples . . . For books to read do not profit me so much as the living and abiding voice."

"The living and abiding voice"—a magnificent testimony from Papias, bishop of Hierapolis in the second century, to the effectiveness of the Christian preacher. For Papias, the Christian faith was to be preached first, then

printed; heard first, then read. And we today have caught the spirit of these early times and have given preachers the title "Heralds of God" or "Heralds of the Gospel."

It is interesting to notice, however, that in the New Testament little emphasis is put on the preacher, but a great emphasis is put on the preaching. In Gal. 1:6 ff. and Phil. 1:15 ff. we learn that if the message is false, then let the preacher be anathema—even if he is a divine messenger from heaven. But if the message is true, then thanks be to God—even if the preacher's motive is to spite an apostle. In a comment

*Student, Nazarene Theological Seminary. This article was awarded First Place in the 1970-71 essay contest. Slightly abridged.

on Rom. 2:21, Luther said: "What does not teach Christ is not apostolic, even if St. Peter and St. Paul teach it. Again, what teaches Christ is apostolic, even if Judas or Annas or Pilate or Herod be the preacher." So it was with Paul and the New Testament as a whole.

If the noun "preacher" is scarce in the New Testament writings, the verb "to preach" (*kerussein*) occurs with embarrassing frequency. It is used throughout the New Testament to designate the activity of the early Christians in spreading the good news about Jesus; and in the one place where Paul speaks of the position or the office of the preacher (Rom. 10:14, "How shall they hear without a preacher?") he uses a verbal noun to describe it (i.e., *kerusson*). In the New Testament sense of the term then, to be a preacher is not to hold an office, it is to be engaged in an activity, and no one could call himself a preacher who was not thus engaged.

In the Apostolic Church this activity took first place over all other aspects of Church work. The disciples were not first administrators then preachers; not counsellors then preachers; not businessmen then preachers; but preachers first and last! "It is not right that we should give up preaching the Word of God to serve tables" (Acts 6:2, RSV). One cannot help but feel that the ever-increasing demand being made on the minister as a psychologist and counsellor would be drastically reduced if his ministry in the pulpit were taken more seriously.

The preacher did not engage in this activity halfheartedly, nor was it something he could lightly lay aside having once given himself to it. "For . . . necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" (I Cor. 9:16) Jeremiah confessed the same inner compulsion (Jer. 20:9). It was not an activity which would bring great rewards—it rarely is—but it would be

its own reward. Samuel Chadwick said he would rather pay to preach than be paid not to.

The New Testament preacher, then, is one who is actively engaged in the declaration of his message.

What is this message, why is it important, and what is the relationship between the message and the messenger?

The message of the preacher in the New Testament is variously described as "The Word of God" (40 times), "the word of the Lord" (8 times), or simply "the word" (40 times). But in over 70 instances the message of the Christian preacher is called the "gospel" (*euangelion*). Christian preachers were preachers of the gospel. Indeed, so close is the connection between "preaching" and "gospel" as the object of preaching, that instead of speaking of preaching the gospel (*ton euangelion kergusson*), the New Testament frequently fuses the two elements (the activity and the message) and speaks simply of "gospelling" or as we should say today "evangelizing" (*euaggelizamai*); and the men who are involved in this as "gospellers" or "evangelists" (*euaggelistes*). Indeed it is only comparatively recently that we have dropped the usage of "gospelling" in favor of "evangelizing." One of the Swiss reformers, Oecampadius by name, instructed that the Lord's Supper be celebrated, "after confession, gospelling, hymns and prayers." By gospelling he meant the preaching of the Word which should accompany the sacrament.

What then is this gospel? The work of extracting the content of the Christian preaching from the mass of materials given in the New Testament has been done by scholars, and their results are well-known. They have emerged with what they have called the "kerygma," the "sermon" or the "preachment." This has been established as an outline of the life of Jesus, from His

birth of the seed of David, through His baptism by John and His death on Calvary, and culminating in His glorious resurrection and exaltation to the right hand of God the Father, from whence He shall return to judge the quick and the dead.

But is the gospel to be identified with the kerygma? Are these to be regarded as synonyms? We are inclined to think not. It is possible to be in possession of all the facts of the life of Jesus, and still need to have the gospel preached. The Holy Spirit anoints only the preaching of those who present a true estimate of Jesus (John 16:14), and it is no gospel which does not do this. The kerygma, viewed as the enumeration of certain events in the life of Jesus, is not the gospel; it becomes the gospel when these events are given a true interpretation and applied to the heart of the sinner by the activity of the Holy Spirit.

In Gal. 1:7 Paul warns his readers against receiving a "different gospel." It does not appear that the problem in Galatia was that of an inadequate evaluation of the person of Christ. Here the problem centered in the conditions on which the gospel was received. For Paul it was a message of God's free grace to be received by the exercise of obedient faith. But for some Judaizers in Galatia, it required for its completion submission to the Jewish rite of circumcision. For Paul, however, the knife of circumcision cut the nerve of the gospel of free grace. If any other conditions were imposed other than

those already implicit in the gospel itself, the gospel was nullified, and its effect reduced to impotence.

We may conclude this study then by saying that no one has the right to call himself a preacher of the gospel or an evangelist in the New Testament sense of the term, who is not actively engaged in the work of preaching, and who does not in his message rehearse the historical events of the life of Jesus and demonstrate the way in which God is at work in these events reconciling the world unto himself. This is the kind of preaching that is in truth Spirit-anointed. If less than this is said, then it is a different gospel and is accompanied by a different spirit (II Cor. 11:4, cf. John 16:14). It is not enough to preach "Christ" apart from the events of the life of Jesus; in the Early Church no one was regarded as qualified to bear witness to the Christ who did not avail himself of every opportunity of familiarizing himself with the facts of the life of the historical Jesus.

The other conclusion to which our study points is that the gospel is not preached where conditions are imposed as essential ingredients of the gospel which are other than those acceptable to God—even if these conditions are not in themselves wrong. But where Jesus Christ is demonstrated by the preacher as the One whom God has set forth as a propitiation by His blood, to be received by faith (Rom. 3:21-26), then the gospel is being preached, and the preacher is an evangelist.

The Grace of Humility

The famous conductor of a great symphony orchestra was once asked which instrument he considered the most difficult to play. He thought for a moment and then said: "The Second fiddle. I can get plenty of first violinists, but to find one who can play second fiddle with enthusiasm—that's the problem. And if we have no second fiddle, we have no harmony."

—*Selected*

Mobilizing Pray-ers for Evangelism

By Richard Young*

Part III How to Do It

LET US NOW TURN our attention to some practical ideas that have proved themselves in the life of the church. Some of these are gleaned from the experience of others and some from personal experience.

One conclusion I have reached during my brief pastoral life is that there ought always to be some special prayer emphasis in the church (not just during the time of special evangelistic effort). Jesus may have been speaking to us more than we realize when in the Temple He quoted the words, "My house shall be called a house of prayer." As one pastor has pointed out, the church today tends to become "... overheavy with plans and promotion, overconcerned with policy and print, overindulged with patronage and pleasure." In contrast to this, it was said of the Early Church, "The devoted themselves to the apostles' teaching and fellowship, and to the breaking of bread and prayers." A special prayer emphasis in the church will work to counteract that awful tendency to bog down in our own machinery and will help keep the people geared in to their evangelistic responsibility.

Such an emphasis can be implemented in many ways. Some that are familiar to us are: the cottage prayer meet-

ing; the men's, ladies', or teen prayer meeting; the prayer fellowship group; an evening of prayer; a night of prayer at the altar of the church; a chain of prayer through a given time period; a prayer and fasting service; etc. To make regular use of any of these methods will usually strengthen the total prayer life of the congregation and involve more persons in the prayer support of evangelism.

Two ideas not as familiar to us are suggested by Charlie Shedd in his book *How to Develop a Praying Church*. One of these is the Undershepherd Program. In this program people are recruited privately from the congregation and given special responsibility for two or three families each, until every family has been assigned to an undershepherd. Responsibilities of the undershepherd are outlined as follows:

1. He prays daily for each member of his flock. This is his first responsibility, and he is asked to make a personal covenant between himself and the Lord toward this end.
2. He delivers the quarterly devotional guide (*Come Ye Apart*) to the home.
3. He ministers to special needs within his group such as death, illness, hospitalization, or other crises.
4. He checks attendance of his flock at regular services, makes an effort to speak to each one present, and contacts those whose continued absence is a matter of concern.

*Pastor, Shawnee Mission, Kans.

This program, or one similar, has much potential for both pastoral care and evangelism. When people take prayer responsibilities for others, they initiate a new pattern of life that grows in strength and is not easily broken. The Circles of Concern program developed by Earl Lee has at least some similarity to this, and has proved to be quite effective.

The second idea suggested by Shedd is his version of the Prayer Chain. This is a group of persons who covenant together to pray as need arises for a specific purpose. The first such chain to develop in his congregation was a Special Needs Prayer Chain made up of a small number who consented to be called day or night to pray immediately for persons in crisis circumstances. An Evangelism Prayer Chain soon followed which devoted itself to prayer for all evangelism prospects contacted by the church. Needless to say this kind of small organization can make an immense contribution to the spiritual life of any congregation.

Perhaps it would be well to note at this point that there are some cautions to be observed in planning a prayer program for a congregation.

1. A prayer program over-organized and promoted by high pressure methods will be self-defeating. I have found it so.

2. There must be an element of spontaneity in the program—freedom for people to do what they are led by the Spirit to do. The most effective prayer groups we have ever had in our congregation are not those organized by the pastor. They are some that the congregation requested.

3. Variety is the spice of life in the prayer program. Through variation we can keep vitality and freshness in the prayer life of the church.

Something that I have learned very recently is that increased prayer support for evangelism can be the by-product of other things. Let me explain.

At the January Conference on Evangelism in Kansas City (1970), I was impressed by the presentation of the Coral Ridge Program for Lay Witness by Dr. James Kennedy. When the book became available we initiated the program in our congregation. Each of us involved in the pilot project has discovered a growing prayer concern for the spiritual needs of others corresponding to our growing involvement in sharing the gospel on a person-to-person basis. One of the trainees recently said to me, "I feel more a part of the church and its mission than ever before in my life."

Perhaps training sessions in altar work, evangelistic follow-up, and other phases of evangelism could have the same effect.

In order to mobilize the greatest possible prayer support for evangelism we must discover the best ideas, make the best plans, and work toward the goal.

In conclusion let it be said that developing a praying church and thus mobilizing pray-ers for evangelism ought to be one of our major and constant concerns. It cannot be done with only an occasional effort planned to precede or coincide with a revival or some other special program. Let's plan the special prayer emphasis for the revival to be sure, but let's also take a long range look at this business and make plans to be implemented between revivals.

Unless we succeed here, all else will be lost; but *we can succeed*. Let that be declared without equivocation. If leaders will pay the price of continued personal growth, take time to instruct their people—who I am convinced really want to learn to pray effectively—and plan to put prayer at the center of the church program, every congregation can become a praying congregation. We have a great God who is already at work toward this end in the church.

Upgrading the Performance and Personnel of the Church Board

by D. R. Peterman*

HOW CAN WE DEEPEN a sense of responsibility in our board members, upgrade their performance, and at the same time weed out the misfits *in advance*?

While nothing is foolproof, the following simple strategy helps. Following the meeting of the nominating committee the first form is used to notify each prospective candidate, and secure his permission to place his name on the ballot.

With this notification is the second sheet, "Characteristics of a Good Church Board Member." This is the pressure squeeze. Before signing his name he is to read this, and the assumption implied is that these are the terms which he is accepting by permitting his name to be placed on the ballot.

First Form—

Date—

To: _____

The Nominating Committee met on Monday evening, June 21, to prepare the ballot for the annual meeting, which will be held on Wednesday evening, June 30.

*Pastor, First Church, Santa Cruz, Calif.

This committee has done its work very carefully. They would like to place your name on the ballot as designated below.

If you will allow your name on the ballot as designated, then we will present it to the congregation for voting on June 30. However, if you prefer to withdraw your name, please contact the pastor as soon as possible, and return this paper to him.

Our prayer for this annual meeting will be as it was with the New Testament Church: "Thou, Lord, which knowest the hearts of all men, shew whether of these . . . thou hast chosen, that he may take part of this ministry and apostleship . . . And they gave forth their lots . . ." (Acts 1:24-26).

Your name is placed on the ballot as follows:

_____ CHURCH BOARD (16 to be elected). Read the enclosed paper carefully.

_____ CHURCH SCHOOL BOARD (7 to be elected).

_____ DELEGATE TO THE DISTRICT ASSEMBLY (5 to be elected). Assembly to be held July 21-22 at Beulah Park Campgrounds.

CHARACTERISTICS OF A GOOD CHURCH BOARD MEMBER

In your position of leadership on the board, you are expected to be an example of a Christian and a churchman to the remainder of the congregation. As such, you should be:

1. **CLEARLY IN THE EXPERIENCE OF ENTIRE SANCTIFICATION.** Par. 34, *Manual*. The congregation assumes you are in this experience of grace, but only you know deep down whether or not you are. If you are not clearly in this experience of grace, seek it soon, or withdraw your name from membership on the church board.

2. **FAITHFUL IN ABIDING BY THE GENERAL AND SPECIAL RULES AND POLICY OF THE CHURCH.** These are listed in the *Manual* as guides to Christian living. As a member of the church you have already agreed to abide by them. They form the collective conscience of the church and are founded upon biblical principles. To ignore them after having taken your vows of membership would destroy the confidence of the congregation in you as a reliable person and leader of the church.

3. **FAITHFUL TO PRACTICE STOREHOUSE TITHING.** "Storehouse tithing" means paying all the tithe (10 percent of the increase) into the local church where you are a member. It is God's method for support of His work. In turn God blesses and prospers the faithful tither. The church board is responsible for distribution of the tithe to meet the needs. Only those who are obedient in tithing are qualified to participate in the distribution of the tithe.

4. **FAITHFUL TO ALL CHURCH SERVICES.** The Spirit of God chooses to operate in and through men. To speak intelligently at the board meeting, it will be necessary for you to know and feel the mood and spirit of the whole church. This can be grasped through faithful attendance at all the services: Sunday school morning worship, evening service, prayer meeting, and revival meetings.

5. **FAITHFUL TO ALL CHURCH BOARD MEETINGS.** If you find that you cannot attend a board meeting, please call the pastor and ask to be excused.

6. **A "CHURCH MAN" ON A TEAM.** One of the most difficult problems is to relate the part to the whole, and the whole to the part. While some are interested in only one particular phase of the church, board members must give attention to the whole, and at the same time to the particular. This calls for a heart and mind big enough to see the whole, and kind enough to consider the part. Here are some particular suggestions:

a) The **ABILITY TO DISCUSS.** You must not only attend, you must think, and speak, and share. Where discussion is needed, and you have something to say—say it! Then allow the other members the same privilege.

b) The **ABILITY TO ABIDE BY A MAJORITY DECISION.** If you must always have your own way, it would be better to withdraw from the board. Sometimes you win, sometimes you lose. When the vote goes your way, great! When it doesn't go your way, great! Don't leave the meeting saying that a certain motion passed, but you did not favor it. Say it passed and promote it with the same zeal and spirit as if you had voted for it.

c) The **ABILITY TO MAINTAIN THE INTEGRITY OF THE BOARD.** If you must tell everything you hear, then you cannot make a good board member. There are times when things are discussed that the members of the board cannot even share with their mates. When the meeting is adjourned, it must be adjourned in your heart and mind also. If you cannot do this, withdraw for the sake of the church.

Did you waste the day or use it?
Was it well or poorly spent?
Did you leave a ray of sunshine
Or a scar of discontent?

As you close your eyes in slumber,
Do you think that God would say
You have earned one more tomorrow
By the work you did today?

—Selected

Sidewalk Serving

By Clifford Chew*

There's a lot to be said for walking. It's 10 city blocks from our parsonage to the center of town, and four years ago I decided that for my errands in town the exercise would do me good; and, besides, parking was a problem.

It soon developed that there was a ministry in the walk that the car could have no part in; I began to meet people—all kinds.

One lady and her children have been coming to our Sunday school for two years now because of a balky power mower. I didn't mow the lawn, but at least I got the mower running for her.

A day-care teacher now in church because of a runaway little boy fielded as he started for the busy street. This has led to many contacts in the city project of recreation centers.

Dr. P. D. Mitchell (Director of NAACP) calls me in to his office many times as I go by, and claims I am his best contact among the churches on race affairs. (I even keep him posted on his church.)

Today it annoyed me, at first, that it took me so long to get downtown to the post office and back, but when I saw the reason for the delay I began to wonder if this isn't my ministry.

Dr. Mitchell came out and talked about a problem. Mrs. Bechet stopped me and wanted to talk about her girl. An unmarried, expectant teen asked where she could get help. While making arrangements for her at the Salvation Army, a contractor and his two helpers invited me for coffee (another 20 minutes). Finally the post office, and there met Lawyer Jackson and took him to lunch and made arrangements to supply the pulpit in his church. On the way home talked to two families about the strike in town (their husbands are still out of work). The last stop was for Dr. Taylor who asked me to see a child in the hospital.

Total time—two hours and 15 minutes for a trip that would have taken 15 minutes in the car. None of this (except the post office) was church business, and in a pastor's report you could write "nothing gained." At the end of three years only two families for miles and miles of walking and extra hours of time. Poor visible evidence for the church.

The walking ministry is for the kingdom of God—scores of contacts per month and a chance for "sidewalk prayer" every day. Literally hundreds of families, merchants, preachers, doctors, lawyers, and city officials know our church and my belief. There have been speaking engagements in many other churches, clubs, schools, and organizations.

Does it pay? Who can tell? If it does, the evidence is not visible, but was it supposed to be? Three to four times a week—rain or snow, winter and summer—is a lot of walking. I may not see them, but in all weather they see and know "the preacher" from the Nazarene Church.

I bury their dead (I don't even know them), and even marry some of their children ("You are the only preacher we know").

It was only on rare occasions that Jesus ever rode, and even then He wasn't in a hurry. Couldn't He afford a horse, or was his ministry to reach people?

*Pastor, Calvary Church of the Nazarene, Williamsport, Pa.

Architects of Wesleyan Theology

By Herbert McGonigle*

I. John Fletcher

DEAR SIR, What an amazing work God has wrought in these kingdoms in less than 40 years! And it not only continues but increases, throughout England, Scotland and Ireland; nay, it has lately spread into New York, Pennsylvania, Virginia, Maryland and Carolina. But the wise men of the world say 'When Mr. Wesley drops, then all this is at an end.' And so it surely will, unless before God calls him hence, one is found to stand in his place . . . But who is sufficient for these things? He must be a man of faith and love and one that has a single eye to the advancement of the kingdom of God. He must have a clear understanding; a knowledge of men and things, particularly of the Methodist doctrine and discipline. But has God provided one so qualified? Who is he? Thou art the man! Come out in the name of God! Come while I am alive and capable of labour."¹

This is part of a letter written by John Wesley to John Fletcher in January, 1773. In every respect, the letter is full of interest. Wesley believed that Methodism's growth and consolidation would best be ensured, not by the administrative power of the Conference, but by the leadership of one man.² Further, Wesley had many men of great ability among his preachers, including his brother Charles, yet he approached none of them when deliberating on a choice of a successor, but chose John Fletcher, vicar of Madeley, in Shropshire. Who was this John Fletcher whom Wesley judged to be the only man in Britain qualified to become leader of the Methodist Societies?³

John William de la Flechere was born at Nyon, Switzerland, on September 12, 1729. Few details are known about his early life.

He studied at the University of Geneva with distinction; went later to Lentzburg, where he became proficient in German; then returned to Nyon to specialize in Hebrew and mathematics. At the age of 20 he volunteered to join the Portuguese army in an expedition to Brazil, but his plans were spoiled in a remarkable way. While he waited for the ship to sail, he was invalidated when a serving maid accidentally burned him with a kettle of boiling water. When he recovered, the ship had sailed—and was never heard of again. Fletcher returned to Nyon, still determined to follow a military career like his father who had been an officer in the French army. Offering his services to the Dutch, he was about to be given a commission when peace was declared. For the second time his ambition to be a soldier had been thwarted. He abandoned the thought of a military profession and sailed for England in 1752.

Fletcher (he adopted the anglicized form of his name) became tutor in a Shropshire family, and in some casual conversation first heard of the Methodists. On asking who they were, he was told: "They are a people that do nothing but pray; they are praying all day and all night." "Are they?" said Fletcher. "Then by the help of God I will find them out, if they be above ground."⁴ He found the Methodists and with their help he also found God. He now realized the wonderful providence of God that prevented him becoming a soldier and guided him to England. Feeling the persuasion of the Spirit to the work of the ministry, he consulted John Wesley who confirmed his convictions. Fletcher was ordained on March 6, 1757, as a priest of the Church of England, and that same day assisted Wesley in one of his large Communion services at Snowfields Chapel in

*Pastor, Leeds, England.

London. The Methodist Societies were growing rapidly, and as Wesley allowed none but ordained clergymen to administer the sacraments, he was always hard pressed for ministerial helpers. No wonder Wesley noted in his Journal: "March 20. Mr. Fletcher helped me again. How wonderful are the ways of God. When my bodily strength failed and none in England were able and willing to assist me, He sent me help from the mountains of Switzerland, and an helpmeet for me in every respect; where could I have found such another?"⁴ Fletcher began his ministerial career in a Methodist chapel, but his contribution to Methodism was to far exceed the help he rendered at the Communion table.

A deaf ear to Wesley

In October, 1760, Fletcher was inducted as vicar of Madeley Church of England. His acceptance of the charge was typical. He refused a much more attractive parish with a larger income, protesting that it incurred "too much money and too little labour," and chose instead the poor and more demanding work at Madeley. There he remained for the next 25 years, giving himself unsparingly to the spiritual care of his parishioners and working himself into a premature grave. Wesley opposed his acceptance of Madeley, arguing that such a ministry was not Fletcher's calling. Wesley had quickly realized the saintliness and brilliant accomplishments of his Swiss friend and hoped for his assistance in preaching and conducting Communion services among his Societies. Many times in the next 25 years Wesley tried, unsuccessfully, to coax Fletcher into an itinerant ministry, but Fletcher knew his own calling better than Wesley.

"Fletcher of Madeley" is how we remember him today, and the memory of his devoted ministry and literary defence of Methodism is the only distinction that belongs to that otherwise obscure Shropshire village. In 1781 Fletcher married Mary Bosanquet, one of the outstanding women of early Methodism, and of whom Wesley characteristically declared: "She was the only person in England whom I judged to be worthy of Mr. Fletcher."⁵ Four happy years were all that were given to them, and on August 14, 1785, John Fletcher, "the Shropshire saint," entered a better Kingdom.

A scholar and a saint

Fletcher is remembered for many things, but especially for the work of grace so evident in his life. In short, Fletcher was a saint, a seraphic, almost unearthly soul, a man utterly devoted to God, a man possessed in every part by the Spirit of God. It may not be too much to say that a man more like his Lord never walked this earth than John Fletcher. Few knew him better than John Wesley who, preaching his funeral sermon from the words, "Mark the perfect man," concluded: "Many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known . . . So unblamable a character in every respect, I have not found either in Europe or America, and I scarce expect to find another such on this side of eternity."⁶

James Ireland was another friend of long standing, and his estimate of Fletcher, being a non-Wesleyan, is particularly meaningful: "I never saw Mr. Fletcher's equal. What deadness to the world. What spiritual-mindedness. What zeal for souls. What communion with God."⁷

Joseph Benson, a colleague for many years and Fletcher's first biographer, wrote: "After an intimate acquaintance of many years, and after being with him by night and by day, in public and in private, I never heard an idle word drop from his lips. I never saw him in any temper in which I myself would not have wished to be found at death."⁸

Henry Venn, whose doctrinal convictions were not those of the Arminian Fletcher, allowed: "I have known all the great men for these fifty years, but I have known none like him. I was intimately acquainted with him and never heard him say a single word which was not proper to be spoken."⁹

Even Isaac Taylor, who could be caustic enough about Methodists, confessed: "Fletcher was a saint, as unearthly a being as could ever tread the earth at all."¹⁰

But let Robert Southey, poet laureate, who can hardly be charged with partiality, have the last word: "John Fletcher was a man of rare talents and rarer virtue. No age or country has ever produced a man of more fervent piety or more perfect charity, no church has ever possessed a more apostolic minister . . . Fletcher, in any communion, would have been a saint."¹¹

A conquering pen

We have briefly sketched Fletcher's life and character in order to understand better his unique contribution to Wesleyan Methodism. The holiness so conspicuous in Fletcher's life was never more ably expounded and defended than by Fletcher's pen. Wesley could not understand why Fletcher would not join him in his itinerancy; but from the vantage point of history, we can see the wisdom of God. If Fletcher had joined Wesley in riding over four kingdoms, then most certainly his celebrated *Checks to Antinomianism* would not have been written. And it is through these *Checks* that Fletcher has given such a valuable and lasting legacy to Wesleyan-Arminianism. We possess nothing, from any period of the Church quite like the *Checks*. It is the conviction of this writer that every holiness preacher ought to be fully conversant with Fletcher's *Checks*. They stand alone, unequalled and unchallenged, in the library of Christian doctrine.

Space forbids that we do more than give an outline of the famous *Checks*. Perhaps this is all that *can* be done; the *Checks* must be read in full to be appreciated. The theological background that occasioned their writing has been dealt with elsewhere. (See *Nazarene Preacher*, May, 1967.) Fletcher wrote seven *Checks* in all; the first five, comprising altogether some 27 letters were addressed to Walter Shirley and the brothers Richard and Roland Hill, Fletcher's principal Calvinistic opponents. The sixth *Check*, by far the longest was entitled: *An Equal Check to Pharisaism and Antinomianism*. The last *Check* was a brilliant defence of Christian perfection.

"In these *Checks to Antinomianism*," Wesley wrote, "one knows not which to admire most, the purity of the language, the strength and clearness of the arguments or the mildness and sweetness of the temper that breathes throughout the whole."¹² If Wesley took the teaching of James Arminius and infused it with warmth and made it the vehicle of vigorous evangelism, then Fletcher, in turn, lifted up these Wesleyan-Arminian doctrines, carefully sifted from them every lingering trace of Calvinism and antinomianism, and—with biblical exposition, commanding logic, and perspicacity of style—presented them as the grand evangel of Wesleyan Methodism.

Fletcher wrote his first *Check* to defend the Minutes of the 1770 Methodist Conference, and no sooner was it published than he found himself embroiled in a full-scale theological battle. While he had the moral backing of the Wesleyan preachers, the only literary help he received were some sharp polemics from the pens of Walter Sellon and Thomas Olivers. Fletcher carried the battle alone, replying, in turn, to

(Continued on page 45)



Dear Editor:

I was interested in the article (Sept., 1971) by Alex Wachtel. Three years ago following gallbladder surgery, I was told I could now eat about anything I wanted, and I did that very thing. After some months the surgeon checking me said, "I told you to eat *anything* you wanted, but not *everything* you wanted." I began to realize that I was picking up weight at the rate of two or three pounds or more a year. I hope to live 20 or 25 or more years, the Lord willing. I got to thinking that if I continued to pick up weight at two or three pounds a year it would not be long until they would not carry me to the grave, but possibly roll me into the hole.

Wife and I decided to go on a diet this spring and in two months I lost about 13 pounds. I now weigh myself every morning, and if I were to gain a pound I would cut back on calories for a few days. I feel better, and honestly the best result is the feeling that I have been able, with the Apostle Paul, to keep my body under.

An Ohio pastor.



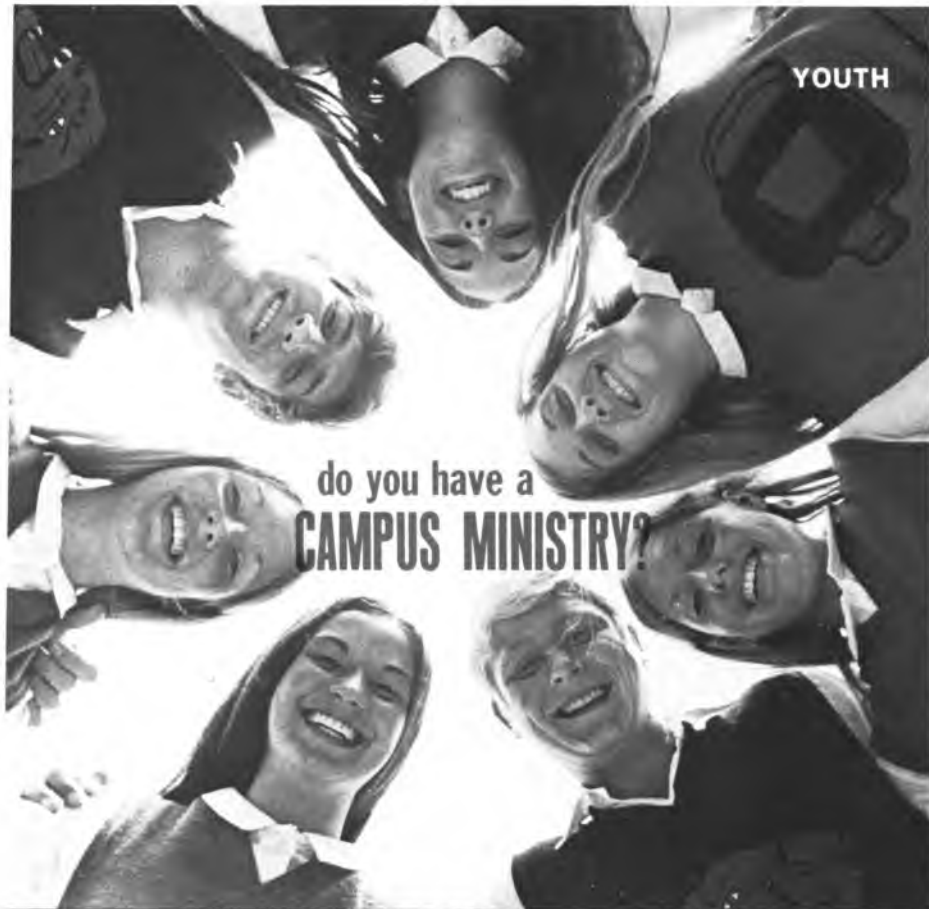
The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee

Earl C. Wolf, Editor Terry Read, Office Editor



For Information, Tear Out and Mail

Campus Ministries Division
The Department of Youth
6401 The Paseo
Kansas City, Mo. 64131

Please send me a Campus Ministries Packet
—I need help!

Church _____ District _____

Near What Campus? _____

Name _____ Address _____

City _____ State _____ ZIP _____

A Visit with Walt Moore

A GREAT CHURCH conveys warmth and spiritual values in many ways.

The First Church of the Nazarene in Nashville, Tenn., is widely known as a great church. The wire services evidently consider it a jewel of the denomination, for they often use a sermon summary or make reference to views of its pastors in national survey stories.

Over 41-Year Span

One way in which First Church, Nashville, communicates effectively is through its *Nazarene Weekly*, a newsletter published 41 years.

The *Nazarene Weekly* often carries a one-page summary of the pastor's sermon as well as keeping up on personal news items of interest to members, plus all district, national, and world Nazarene happenings of importance!

The layman editor who has brought the newsletter to its present eminence is Walter "Walt" Moore, Jr., lifelong member of First Church, Nashville. To him a "regular weekly newsletter is a 'must' to keep the church informed."

For Closer Contact

"I don't buy the theory that the church is dead," Walt wrote. "On the contrary, the church has its greatest opportunity now and needs to stay closer than ever to its members. A weekly newsletter helps."

Moore writes or rewrites most of the newsletter, which is a four-page publication with pictures run on offset presses, usually with the name in a reverse color plate on page 1.

"I try to work as far ahead as possible," Walt said. "When I get a definite date on an evangelist, I get pictures and biographical notes at once, even if the revival is three months off. Waiting until the last minute leads to ulcers!"

"I keep statistics at a minimum, tell about persons, their triumphs over hardship. It's a 'glory road' and I keep my readers reminded of this."

"I often feel frustrated in trying to report the moving of the Holy Spirit in our services from time to time. Words are thin and inadequate. But then it helps to remember that God interprets our meager efforts."

Boost to Fainthearted

Walt conducts a column he calls "Around the Corner." He strives for incidents and sayings of spiritual value and relevance. "I especially try to build to a climax with a prayerful hope the closing thought may lift someone spiritually."

With early deadlines, the Nashville weekly is mailed Tuesday to insure delivery the same week.

"I have yet to produce an issue that I would not revise in some respect after it is printed," Walt wrote. "I am never satisfied but try to improve each issue. Sometimes I feel it is a miracle it comes out at all, but then I pray a lot."

For sample copy of the *Nazarene Weekly*, write to: Walt Moore, 510 Woodland St., Nashville, Tenn. 37206.

O. Joe Olson



**“THERE IS NO CON-
FLICT BETWEEN THE
BEST IN EDUCATION
AND THE BEST IN OUR
CHRISTIAN FAITH.”**

—BERTHA MUNRO

**SUPPORT YOUR COLLEGES
AND SEMINARY
WITH YOUR YOUTH
YOUR GIFTS
AND YOUR PRAYERS**

—DEPARTMENT OF EDUCATION

Bethany Nazarene College, British Isles Nazarene College, Canadian Nazarene College, Eastern Nazarene College, Mid-America Nazarene College, Mount Vernon Nazarene College, Nazarene Bible College, Nazarene Theological Seminary, Northwest Nazarene College, Olivet Nazarene College, Pasadena College, Trevecca Nazarene College.

CHURCH SCHOOLS

REACH THAT GOAL THIS SPRING



1. *Appoint* a supervisor and organize a Home Department, if you have not already done so.
2. If you already have an organized Home Department, *meet with* your supervisor and other workers to plan for an increased enrollment this spring.
3. *Send for* these free materials:
The Home Department Ministry
Sample Packet of Visitor's Supplies

*Your Home Department goal is a membership equal to 10 per-
cent of your total Sunday school enrollment.*

CRADLE ROLL

Think Small



THINK it over Your church could be No. 1



Tom Lallin Photo

Growing Church Achievement Program

Each year district assembly awards are available in two categories:

(1) Churches with fewer than 50 members are judged on growth, evangelistic outreach, overcoming obstacles, cooperation with district and general programs, improvement of property, and influence on the community.

(2) Churches with more than 50 members are judged on church growth and outreach endeavors such as (a) sponsoring a new church, (b) giving 5 percent of total raised for district home missions, and (c) meaningful outreach work in an area where a new church could result.

Awards are presented at district assemblies. Application blanks may be obtained from your district superintendent.

PENSIONS AND BENEVOLENCE

WHAT CAN A PASTOR AND WIFE RETIRING TODAY
EXPECT IN FINANCIAL REMUNERATION IN RETIREMENT?

Minister and Wife Retiring at Age 65

INCOME PER MONTH

Paid Maximum Social
Security Since 1955

Social Security (tax-free) \$320

40 Years of Full-time
Service in Church

"Basic" Pension \$ 80

Nazarene Supplemental
Retirement Plan—Paid "Tax-sheltered"
According to Participation

Annuity (possible) \$200

\$600

THIS IS AN EXAMPLE FOR 1972.
All of these benefits will increase as the years go by.

FOR YOUR CHURCH LIBRARY

The "Beyond This Door" record and filmstrip which was used until the new "Basic" Pension Program and new 4 percent NMBF budget went into effect has now become somewhat outdated.

There are approximately 75 copies which are available free for church libraries on a "first come, first served" basis. If you desire a copy of this record and filmstrip, send your request to:

Dean Wessels
Pensions and Benevolence
6401 The Paseo
Kansas City, Mo. 64131



**THIS
WON'T
WIN
THEM...**

**... it takes more
than
wishful thinking.**

"SEEKING THE LOST"

**... the spring evangelism guideline is designed
to help your church ...**

- ... win new people**
- ... conserve them for Christ**
- ... use them in your church.**

***Put It To Work
In Your Church !***

HAPPY DAY

East

"Brin"

Our goals: Attendance
(A new record)

BE

"GOAL GAIN"



Sign them

HAP

(P)

EC RALLY



Them In"

_____ **Sign-up** _____

**A
R" CHURCH**

—“Bring Them In”

**FOR A
Y EASTER**



SHARE YOUR ABUNDANCE

in the Easter Offering

World Missions Offering Ideas:

Stewardship can be interesting. A little imagination and a lot of enthusiasm lift it out of the ordinary and make it something very much alive. Even the youngest can understand and participate. Fund raising should be understood in its proper perspective. It is not just a means of squeezing a few more pennies out of people; it is providing frequent opportunities for people to give generously as good stewards. Some ideas:

PROJECTS

Turn the project into something visual—something they can see, something that shows progress. Abstract sums of money are hard to visualize, but if the object of the fund raising can be visualized in some way, it lends reality. For example:

1. Climb a ladder representing a specific amount, each rung being worth a certain sum.
2. Cut a map or photo of a missionary into pieces, assemble the picture piece-by-piece as funds come in.
3. Launch a rocket to the moon. Move a cardboard rocket up a wire from floor to ceiling.
4. Shoot an arrow on a wire to a target across the room, or down the length of a wall. Mark significant amounts at proper intervals.

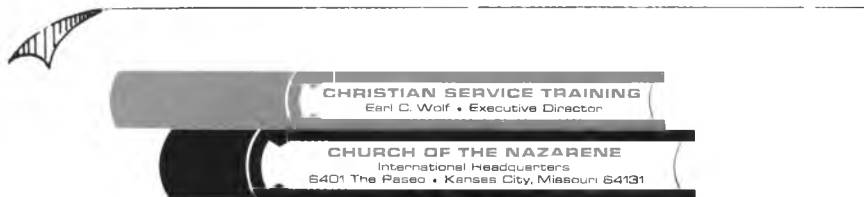
OFFERING RECEPTACLES

Make offering time interesting. This is particularly important for the younger members, but adults will also be better reminded by the use of a different offering receptacle. A few ideas:

1. Coconut—cut the top off a coconut, clean it thoroughly.
2. Globe banks.
3. Boats—have the hobby class or some of the older boys make wooden or cardboard boats with an opening to receive money.
4. A grass basket or a gourd from a foreign country.
5. Paste up a box with a map marked with the stations of your missionaries, or a photo of your missionary family, or some appropriate picture. Collect the offering in the box.
6. A glass jar with a picture on the inside showing through the glass.

OTHER WAYS OF TAKING OFFERINGS

1. Use a map of the country to which the missionary is going. Block it off into squares. Each square represents a certain amount of money. Color the blocks as the money comes in. All the blocks colored means that the goal has been reached.
2. Use a thermometer graph to indicate giving. The desired budget is the top of the thermometer. Have each section represent so much money as their proxy.
3. Start a 50-50 club. Fifty families agree to give 50c more per week to missions. This will increase the church's annual missionary giving by \$1,300.



PASTOR

**INCLUDE IN YOUR
SCHEDULE FOR GENERAL
ASSEMBLY A VISIT TO THE
CST BOOTH
TO RECEIVE YOUR FREE GIFT**

EASTER

Give...

AS UNTO HIM



OFFERING

1972

OUR RECORD IN THIS QUADRENNIUM . . .

YEAR	EASTER OFFERING	THANKSGIVING OFFERING
	achievement	achievement
1968	\$2,126,338	\$2,242,333
1969	2,272,285	2,425,107
1970	2,507,791	2,767,196
1971	2,839,684	(Incomplete to date)
1972	?	

A new record goal of \$3 million has been set for the 1972 EASTER OFFERING. New goals are always needed when there is growth. There are new churches, new members, growing children and teen-agers who are able to contribute, adults who are growing in their stewardship of giving.

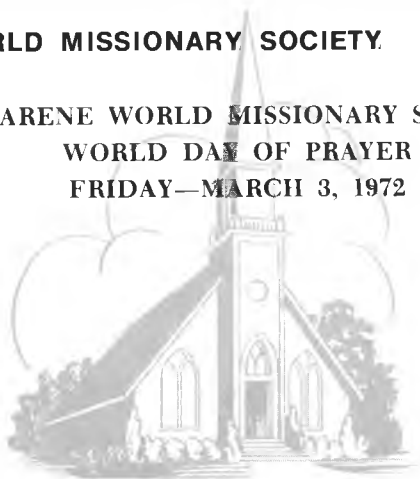
GROWING PEOPLE REQUIRE NEW GOALS

Set a new goal for your church. Plan now for the 1972 Easter Offering. Refer to "Stewardship Ideas" in the Stewardship Kit for helpful suggestions.

3 MILLION DOLLARS FOR 3½ BILLION SOULS

NAZARENE WORLD MISSIONARY SOCIETY.

NAZARENE WORLD MISSIONARY SOCIETY WORLD DAY OF PRAYER FRIDAY—MARCH 3, 1972



- Make March 3 a day of real intercessory prayer in your church.
- Use the special requests given in the February issue of the *Other Sheep*.

1972-73 Missionary Study and Reading Books

Study—*UPON THIS ROCK*—The story of Nazarene work in the Middle East, Cape Verde Islands, Italy, and continental Europe

Adult and Teen Reading Books:

1. *Arrows of the Almighty* Berg—The biography of Will Bromley of New Guinea
2. *Of Whom the World Was Not Worthy* Temple—The story of Samuel Krikorian, pioneer in Palestine, and other national leaders used of God to establish Nazarene work in other areas
3. *Make Them a Light* Spangenberg—Impressions of the Middle East, places and people
4. *Home, Sweet Home* Morrell—Insights into life in northern Alaska
5. *God's Smuggler* Brother Andrew—A thrilling account of Bible distribution behind the iron curtain.
6. *King of the Vagabonds* Stenbock—Life in Moslem Morocco, built around a moving story

Junior Books:

A. Missionary:

1. *Vicente of Cape Verde* Woods—Story of a boy of Cape Verde
2. *Ahmed Stands Alone* Bowes—A Syrian boy stays true
3. *They Stand Tall* Finkbeiner—Nazarene church leaders in Europe

B. General:

1. *Sharing God's Gifts*, Wessels—Stewardship for juniors
2. *It Happened at Pilot Point*, Young—The story of the Nazarene Church for juniors
3. *Marco and Jim and the Secret Tunnel* Howard—A moving, Christian mystery fiction



**They
Will
Never
Know**

About Your Wonderful Church OR Your Soul-saving Gospel OR Your Character-building Church School OR Your Wholesome, Christ-centered Youth Program OR That Inspiring Choir and Stirring Music Group OR What a Great Fellow You Are

UNLESS

YOU MAKE THEM AWARE

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Write and Tell Us What You Want

COMMUNICATIONS COMMISSION

RADIO OFFICE

HAPPY DAY Easter RALLY

BRING THEM IN

for the

GREATEST SUNDAY SCHOOL ATTENDANCE (April 2)

in the history of the Church of the Nazarene



IMPORTANT:

Local plans should be completed and ready to present to workers by mid-February. Materials should be ordered **no later than** February 29.

A. INVITATION BANNER

Extend a warm, friendly "Worship with Us" invitation to *entire* community. Silk-screened in two colors on a heavy 3 x 10-foot canvas. You'll want one to display on the lawn of your church, or in large inside area several weeks before Easter.

SIX-720

UX-400 **WOODEN FRAME** for mounting above banner, hardware included

B. EASTER RALLY STREAMER

An eye-catching, two-color display challenging each member to "Bring Them In" and make Easter Sunday a "Happy Day" with a *record-breaking attendance*. Space provided for filling in Easter Rally goal and attaching sign-up stub. 5 1/4 x 36 inches. *Suggested quantity: One for each classroom, dept., and school.*

SI-721 Pack of 6 for 75c; 5 pkgs. for \$3.75; 10 pkgs. for \$7.50

C. SIGN-UP CARD

Be assured of a record attendance by signing up members and friends equal to *twice your goal*. Card designed so workers separated along perforated line everyone has a colorful reminder of the "Happy Day" Easter Rally; the Sunday school has the tab with name, address, and phone number for important follow-up. Stub side punched for attaching to streamers. 3 1/2 x 9 inches. *Suggested quantity: two times enrollment.*

SC-722 Pack of 50 for 75c; 5 pkgs. for \$3.75; 10 pkgs. for \$7.50

D. FOLLOW-UP CARD

Help "Bring Them In" by reminding all who signed up to "Worship with Us" in a great Easter Rally. Suitable for mail or personal distribution. Matches sign-up card. 3 1/2 x 5 inches. *Suggested quantity: at least two times your goal or enrollment.*

SC-723 Pack of 50 for 65c; 5 pkgs. for \$3.25; 10 pkgs. for \$6.50

E. "HAPPY DAY" BALLOON

Has many attention-getting uses! Give to boys and girls who sign up, bring a friend, or for being present Easter Sunday. Assorted colors with matching "Happy Day Rally" design. *Suggested quantity: enough to create an atmosphere of excitement!*

AW-723

Package of 50 for \$2.50; 2 pkgs. for \$5.00

F. "HAPPY DAY" BUTTON PIN

A great conversation piece that can easily lead to an invitation to attend church Easter Sunday. Yellow pin has happy design with "Happy Day Rally" imprint. 1" diameter. *Suggested quantity: one for every member to wear during March.*

PI-724

Package of 50 for \$1.50; 5 pkgs. for \$7.50

A Record Attendance—Your Opportunity to Reach and Touch Needy Souls

NOTE For supplemental WELCOME SUPPLIES, RECOGNITION AWARDS, and SOUL-WINNING ITEMS, consult your "Church of the Nazarene" or our 1972 "Master Buying Guide" or special Easter-time list.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Acres of Vinyl

By Emily B. Moore*

I CAN'T STAND THESE FLOORS! The stifled words finally escaped, but only the scuffed vinyl heard them. I was beneath the dining room table on a weary Monday morning reluctantly removing black streaks left by teen-agers' heels.

The weekend had been exhausting with a capacity run on our parsonage. A team of six young people from our college had come and given of themselves for our church. The parsonage, of course, had been their headquarters.

The house seemed built purposefully for entertaining. It had a good-sized reception hall, an extremely large kitchen, a formal dining room, a family room, and huge living room, plus an upstairs with five large bedrooms (one built specifically for all the Elishas who came our way), a mile-long hallway, two washrooms, one bath, and numerous walk-in closets—ALL, except the living room, covered with light tile flooring. To keep such a manse up to triple-A inspection standards was no slight assignment.

"When they built this parsonage," I muttered to the rhythm of my scrubbing, "they surely must have found a terrific bargain in this ugly institutional vinyl. Imagine covering the entire parsonage with this "blah" beige stuff. With one less bedroom they could have saved enough money to have carpeted the whole place and put in a fireplace too."

My complaining continued in a prayer of self-pity as I groaned, "Lord, that team of college kids was wonderful, but I'm just too tired to scrub and wax these floors before the zone preachers' meeting here tonight. Some of the wives are such immaculate housekeepers. Some of them have extra outside help. Mrs. G. will probably tell

about her new parsonage that is entirely carpeted and has a built-in vacuum system, and I can already see Mrs. B. slipping off her dainty shoes in obvious thoughtfulness, but that will just call added attention to my scuffed floors and snagged throw rugs. Why, Lord, must I spend my time and energy on troublesome floors like this?"

I would probably have condemned others, had I heard them complaining like that. I would have said they were selfish and ungrateful, that they deserved a reprimand for forgetting their blessings. But the Lord knew that my mirror, that morning, was clouded with weariness.

My whining was interrupted by the click of the mail box, and I scrambled to my feet, hoping there might be news from one of our boys. Instead, I found a letter that had traveled thousands of miles to reach me that particular day. It was postmarked, "*Instituto Biblica Nazarena, La Paz, Bolivia.*" With a sigh I sat down to read it before continuing my unpleasant task.

The missionaries were telling of the tense, uncertain days of their country in the throes of political upheaval that had paralyzed their city and brought bloodshed. They wrote of their dedicated efforts to build a permanent work, but of the frustrations and uncertainties of the tomorrows for American missionaries.

Then in a spirit of rejoicing the letter continued, "Despite it all, we have had some wonderful experiences this week. Yesterday was a highlight with the inauguration of the chapel here in Aranjuez . . . In Bolivia you inaugurate a building when you move into it. You dedicate it when you finally get it completed."

The next sentence of the letter stared at me as if it were in inch-high capital letters,

* Pastor's wife, Owosso, Mich.

"So with a DIRT FLOOR, COVERED BY SOME GRAVEL HAULED UP FROM THE RIVER, we inaugurated. It was really beautiful . . ."

The Lord had sent His rebuke, so gently, so effectively. My view strayed from the

letter to the burdensome beige tile floors. No longer did I see the acres of vinyl. Through the tears that glistened in my eyes, the floors took on new luster, and for the first time in three long years, they glittered like gold.

Something to share with your young ladies—

Flashy Girls Noticed, Feminine Girls Loved*

Dear Editor:

Whether mini-skirts (or just plain short skirts) are on the way in or out (or is it up or down) is not the criterion for style—not completely anyway. The true criterion for a particular person is whether a particular style of dress (that includes length) flatters, fattens, or fricassees her figure. To be able to detect the brand of a nylon when the wearer is standing up, or for a young lady to stretch her dress two inches longer in front than it is in back because she has to constantly tug at it when she is sitting, is neither feminine nor is it conducive to study for anyone within optic range.

Somebody needs to write a book entitled "How to Win That Man and Influence His Taste." Boys goggle at biology but appreciate femininity. Men notice biology, but look for femininity. Let us not mistake attention for acceptance, nor flash of frame for a deep appreciation of what a person really is. There is an almost inviolate ratio: modesty of dress, good taste of dress, and dress that most flatters one is in direct proportion to stability of character and maturity of person.

Most of the young men who would make the best husbands are looking for a feminine young lady who entertains with her interest, sincerity, thoughtfulness, and empathy; and not for a young lady who has a nice figure—and so subtly lets others know. Flashy girls are noticed, but feminine girls are loved. It is for life that we are planning and not for the beach party next summer.

Figures get fat, faces sag, eyes fade, but true personal attractiveness grows ever more fresh, ever more beautiful, ever more wanted and enjoyed. Not how to look, but how to love—in small ways, in meaningful ways. Love accounts for neatness of body, but neatness of body does not necessarily account for love. Young thing, you win that man by being a lady, not a leg. Young man, you win that lady by being a gentleman (Webster is a good start in finding out what that is).

This is not to fit anyone into a mold. A bit of observance shows that mold-making is much more acute among those who rebel than those who try to be the best possible person. Femininity and gentlemanliness enhance one's uniqueness and real worth.

Do I want skirts at the ankles? No. But neither do I want them at the hips. A modest median is the ideal. I am on the lookout for femininity. And while I am looking, I am opening doors, helping with coats, pushing and pulling chairs. Girls, give us a chance to be gentlemen. Men, give them a reason to be ladies. [Name withheld by request.]

* From one our Nazarene college campus papers (slightly abridged for space).

IN THE STUDY

The Greatest Grace

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 10 Love, the Supreme Grace

"The greatest of these is love" (RSV). Thus ends this superb poem. It is a pity that the chapter division comes here, for the opening words of chapter 14 cannot be divorced from the closing words of chapter 13: "Put love first" (NEB). Why? Because love is the greatest. It is the supreme grace, first in the list of the fruits of the Spirit, primary essential in the Christian life, all-pervading element in the nature of God. Love is first—then put it first, admonishes the great apostle. Vv. 8-13 explain the reason why. It is almost impossible to separate them, so we shall take them together. They contain three great truths: Love is the enduring grace . . . the maturing grace . . . the surpassing grace.

I. LOVE IS THE ENDURING GRACE.

We outgrow many things. They become obsolete, foolish and useless. We can never outgrow love. When all else disappears, love survives. Paul wrote, "When I was a child . . ." It would be of deep interest to know how and where Paul spent his childhood. He once referred to his birth to some friends at Phillipi, but here is the only reference to his childhood days. He looks back over the years and says, "When I was a child, I spake as a child, I understood as a child, I thought as a child." Think of Paul playing with toys, falling and skinning his knees, climbing trees, fighting boys of his own age, being scolded by his mother and no doubt spanked by his father. The great

apostle—a child. But of course he was!

Then Paul jumps the years—"I became a man"—and what happened? "I put away childish things." The toys were stored in the attic, a sentimental reminder of early days. Boyhood games were given up. His beard began to grow, his voice to crack. It didn't happen all at once, for it takes 20 years to turn a child into a man. The transition entailed the putting away of childish habits, but one thing remained—he still had his love for his parents and his brothers and sisters. The love of a child became the love of a man.

Then Paul turns to spiritual things. Here too there is a process of shedding early props. Partial knowledge is swallowed up in perfect knowledge. Prophecies are fulfilled and pass from the future to the past tense. Tongues no longer fascinate, for they are not needed. These things pass, but love abides, for it is indispensable. We outgrow most things, even in the Christian life, but we will never outgrow love. It is the enduring grace.

II. LOVE IS THE MATURING GRACE.

"I was a child . . . I became a man." In effect, Paul says, "When I was a child I loved as a child, but when I became a man I loved as a man." There is a peculiar joy and attraction about the prattle and play of a small child. It is perfectly normal. One hates to see a child act and talk beyond its years. But how sad to see a man acting like a baby. A grown man playing with toys, still talking baby talk.

*Missionary, Republic of South Africa.

Alas, that so many in the church are like that. They have never grown up spiritually. They sulk, they squabble, they squall, they tear things to pieces just like children. I Corinthians 3 precedes I Corinthians 13. Here Paul had to say, "I . . . could not speak unto you as spiritual, but as unto carnal, even as unto *babes* in Christ." Childish things had never been put away. The tragedy of it! A baby of one month—charming! A baby of 50 years—horrible!

The wonder of love is that it is capable of infinite expansion. It can deepen and broaden and intensify beyond all recognition. Like wine, the older it becomes the better it tastes. A thousand million years from now our love for God will still be growing, because our knowledge of Him will still be increasing. There is no limit to the growth of love. I loved my bride as we stood at the altar over 30 years ago. I still love her today, but how that love has changed! Through the vicissitudes of life, in joy and sorrow, we have shared our experiences and grown closer by the day. Love has matured and has become sweeter and stronger in the process. Such is our love toward the "Altogether Lovely One"—the One who has never failed in any crisis. We loved Him when we took Him as our Saviour, but how much wider and deeper and more understanding is our love for Him today. Then we loved Him with a child's love, now we love Him with a man's love. It is a maturing grace.

III. LOVE IS THE SURPASSING GRACE.

"Now abideth faith, hope, *love* . . . but the greatest of these is *love*." Love lives on. Limited knowledge has gone—swallowed up in perfection. The distorting, hazy mirror has been thrown away, for the veil has gone and we see Him face-to-face. Prophecies have gone—fulfilled and forgotten. Tongues, that so enthused and excited the infantile Corinthian Church, have gone—no longer needed, for all speak the language of heaven.

But three things survive death and eternity. Faith has not gone; Hope has not gone; Love has not gone. The "big three" of the graces survive, and Love takes the prize, leaving Faith and Hope her lovely attendants. In all her matchless beauty,

Love reigns in robes of eternity. Love abides.

Why is love the greatest? Simply because faith and hope cannot exist without love. Where there is no love, faith is shattered, and where there is no love, hope is extinguished. Faith is love trusting implicitly its Heavenly Lover, hope is love vibrant with the thrill of an eternity with Him, looking to a future without a cloud or a shadow. Love is the greatest grace, so *put love first*.

With reluctance we close these brief and inadequate meditations on Christian love. If they stir you to study more closely and carefully this great chapter, and turn it into personal experience as you absorb it into your mind, I shall feel it was worthwhile. There are many translations of Scripture being added continually these days, but the *best translation* of I Corinthians 13 is out of this chapter into *your life*. The greatest need of a world crazed with hate and suspicion is love; the greatest need of a church that is neither cold nor hot is a baptism of love. My greatest need and yours is to continually have "the love of God shed abroad in our hearts by the Holy Spirit." May the prayer of Jesus for us be abundantly answered, "That the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 3:1-10

"Carnal" or "Fleshly"?

The term "carnal" occurs four times (KJV) in the first four verses of this chapter. The difficulty of understanding the Greek word here is evidenced by the variety of renderings found in modern translations.

The confusion begins in the Greek text.

*Professor of New Testament, Nazarene Theological Seminary.

The Textus Receptus (basis of KJV) has *sarkikos* in all four places. But the Textus Criticus, derived from the oldest and best Greek manuscripts, has *sarkinos* in verse 1, *sarkikos* in verse 3 (twice) and *anthropos* (man) in verse 4.

What is the relation of *sarkikos* to *psychicos* (2:14)? Trench calls attention to the difference between classical and New Testament usage at this point. He writes: "*Psychicos*, continually used as the highest in later classical Greek literature—the word appears first in Aristotle—being there opposed to *sarkikos* . . . and constantly employed in praise, must come down from its high estate, another [*pneumaticos*] so much greater than it being installed in the highest place of all" (*Synonyms*, p. 268). He goes on to say: "According to Scripture the *psyche* [soul], no less than the *sarks* [flesh], belongs to the lower region of man's being . . . and it is at any rate plain that *psychicos* is not a word of honour any more than *sarkikos*, being an epithet quite as freely applied to this lower" (pp. 268-69). He concludes: "The *psychicos* of Scripture is one for whom the *psyche* is the highest motive power of life and action; in whom the *pneuma*, as the organ of the divine *Pneuma*, is suppressed, dormant . . . whom the operations of this divine Spirit have never lifted into the region of spiritual things" (p. 269).

What is the difference between *sarkikos* and *sarkinos*? Trench notes that words ending in *-inos* designate "the stuff of which anything is made," and so *sarkinos* properly means "fleshy," "that is, having flesh for the substance and material of which it is composed" (*Synonyms*, p. 272). *Sarkikos* is a more ethical term, meaning "fleshly." Trench says: "Fleshly" lusts . . . are lusts which move and stir in the ethical domain of the flesh, which have in that rebellious region of man's corrupt and fallen nature their source and spring" (p. 273).

G. G. Findlay makes this same distinction. He comments: "*-inos* implying nature, *-ikos* tendency or character" (EGT, II, 785). Arndt and Gingrich agree with this. They say: "*sarkikos* means 'belonging to the sarks', having the nature and characteristics of *sarks* . . . 'fleshly'; on the other hand, *sarkinos* is 'consisting' or 'composed of flesh', 'fleshy'" (p. 750).

Thayer suggests that *sarkikos* means governed by mere human nature." Of the use of *sarkinos* in the best text of 3:1 he says that, "unless we decide that Paul used *sarkikos* and *sarkinos* indiscriminately, we must suppose that *sarkinos* expresses the idea of *sarkikos* with an emphasis: *wholly given up to the flesh, rooted in the flesh as it were*" (p. 569).

Vincent translates *sarkinos* in verse 1 as "made of flesh" and *sarkikos* in verse 3 as "having the nature of flesh." He comments on verse 3: "Here the milder word is used. . . . In verse 1, Paul would say that he was compelled to address the Christians as unspiritual, *made of flesh*. Here he says that though they have received the Spirit in some measure, they are yet under the influence of the flesh" (*Word Studies*, III, 200). But, as we shall note in a moment, it may well be that *sarkinos* (v. 1) was intended as the milder term—"merely human"—while *sarkikos* (v. 3) was a stronger word of condemnation: "You are still somewhat under the domination of your lower nature; instead of letting Christ be Lord of all in your lives." This is what we mean by a "carnal" Christian.

Schweizer thinks that Paul uses the two terms interchangeably in this passage (TDNT, VII, 144). Grosheide thinks the difference between the two "is not great," but suggests that Paul may have used *sarkinos* in verse 1 "in an attempt to avoid a stronger term at this point" (NIC, p. 78, n. 1). That is, he softened his approach to the Corinthians in denouncing them for their carnal attitudes.

What is the meaning of *anthropoi* (men) in verse 4, in comparison with *sarkicoi* (v. 3)? Robertson and Plummer comment: "The Corinthians were *anthropoi* in failing to rise to the higher range of motives; they were *sarkicoi* in allowing themselves to be swayed by the lower range" (ICC, pp. 54-55). They would translate the clause: "Are ye not mere human creatures?"

"Husbandry" or "Field"?

The term *georgion* (v. 9) is found only here in the New Testament. It means "cultivated land" or "field." Bengel says it is "a word of wide and comprehensive meaning, comprising the field, the garden, and

the vineyard¹² (*Gnomon*, III, 218). The Christian congregation at Corinth is pictured in this verse as "God's farm, God's building" (Goodspeed). The first of these two metaphors looks back to verses 6-9: Paul planted, Apollos watered, God made the seed grow. The second metaphor looks forward to verses 10-17: Paul laid the foundation, Jesus Christ; let everyone be careful how he builds on that foundation.

Both the pastor and the people of every church need to face the implications of these two figures used by Paul. The pastor is to plant the seed of God's Word, see that it is watered with the showers from heaven (God's blessing on the services), and cultivate carefully the tender plants that grow. The verb *potizo*, "watered" (v. 6), was used in ancient Greek for irrigating a field. So we may think of preaching as also watering the hearts of the listeners. By faithful attendance and a spirit of cooperation and response, the people will benefit by his ministry.

But the congregation is also a building erected as a "temple of God" (v. 16). It should be a fit temple for Him to dwell in.

"Masterbuilder"

The Greek word (only here in NT) is *architecton* (v. 10), from which we get "architect." Of this term Plato writes: "The architect does not work himself, but is the ruler of workmen" (*Statesman*, 259).

But probably our concept of an architect today does not fit this passage. G. G. Findlay writes: "The Gr. *architecton* was not a designer of plans on paper; he was like the old cathedral builders, the *master-mason*, developing his ideas in the material" (EGT, II, 790). Godet says: "The *master builder* is not only he who draws the plan of the building—in this sense the title would revert to God—but also the man who directs its execution" (*I Cor.*, I, 179-80).

God has furnished us the plan for the building, in the New Testament. We are to carry out that plan in working with Christ in building His church—including the local congregation, as here.

Because the modern term "architect" could be misleading, almost all versions have "master builder." That is what Paul was.



Christ Our Banner

TEXT: Isa. 2:10

Christ (Messiah) is called Banner or Standard. The full force of the meaning of Christ as a banner we may get from Moses at his battle with Amalekites. On his altar he inscribed: Jehovah-nissi. "The Lord is my Banner."

In what sense is Christ a banner?

I. *A banner is an emblem of superiority.* No one below a knight was to carry a banner. Christ is the standard of the nations.

II. *A banner is the center of force.* So Christ. As soldiers convene or press toward the flag, so are disciples gathered to Christ, the Captain of their salvation.

III. *A banner is an emblem of leadership.* It indicates the way we are to go in marching Christward. It is the conspicuous rallying-point in danger or defeat.

IV. *God's banner is an emblem of the divine presence.*

V. *A banner is an emblem of victory.* Christ our Banner is to be "lifted up" in all the world. Our Banner symbolizes the presence of God on the battlefield of lost humanity.

—SELECTED

The Saviour at Prayer

SCRIPTURE: Luke 22:41-46

INTRODUCTION:

- A. Tell of the events immediately preceding this scene.
- B. We are treading on solemn and holy ground as we enter Gethsemane.
- C. We have a pattern for prayer in the Saviour's prayer.

- I. THE SEPARATION OF PRAYER—"a stone's cast" (v. 41)
- II. THE SPIRIT OF Prayer—"kneeled" humility (v. 41)
- III. THE SUPPLICATION OF PRAYER—"remove this cup" (v. 42)
- IV. THE SUBMISSION OF PRAYER—"nevertheless" (v. 42)
- V. THE STRENGTHENING OF PRAYER—"appeared an angel" (v. 43)
- VI. THE STRENUOUSNESS OF PRAYER—"in an agony" (v. 44)
- VII. THE SORROW OF PRAYER—"he found them sleeping" (v. 45)
- VIII. THE SUFFICIENCY OF PRAYER—"rise and pray" (v. 46 and the following events)

ROSS R. CRIBBIS

What Believers Are in John's Gospel

1. Sons as to relationship (1:12)
2. Worshippers as to privilege (4:23-24)
3. Disciples as to responsibility (8:31; 13:15-17)
4. Servants as to work (12:26)
5. Friends as to fellowship (15:14)
6. Brethren as to love (20:17)
7. Slaves as to ownership (13:16; 15:29)

—MOODY

Pride

TEXT: "Be not proud" (Jer. 13:15)

1. There is race pride.
2. There is face pride.
3. There is place pride.
4. There is grace pride.
5. Pride is abhorrent to God.
6. Pride is unlike Christ.
7. Pride ruins—pride goeth before a fall.

J. B. YOUNG

The Gospel

TEXT: Rom. 1:16

INTRODUCTION:

1. Not a new subject—neither hurt with age.
2. Meaning of Gospel. Webster, Luke, etc. It is a gospel of peace (Eph. 6:15); a glorious gospel (II Cor. 4:4); an everlasting gospel (Rev. 14:16).

I. ITS PURPOSE

- A. To save the lost
- B. To abolish death and bring life and immortality to light (II Tim. 1:9).
- C. To prepare us for the judgment (I Pet. 4:17).

II ITS POWER

- A. God's power to salvation (Rom. 1:16).
- B. It is manifest in a holy life.
- C. Also power in material things as volcano, waves, wind, etc., but these unto death. Gospel power is unto life.
- D. Moves men (I Thess. 1:5).
- E. Power must be applied

III ITS DEMANDS

- A. That we "come" (Matt. 11:28).
- B. That we "go" (Matthew. 28:19).
- C. That we preach (Gal. 1:8). This is God's method of saving those who believe.
- D. That we preach it to the whole creation (Mark 16:15).

IV. ITS PROMISES

- A. Are great and precious (II Pet. 1:4)
- B. God made, and is able to fulfill them (Rom. 4:21; Heb. 10:23).
- C. Unconditional:
 1. Seedtime and harvest (Gen. 8:21-22).
 2. The general resurrection (John 5:28-29)
 3. Christ's second coming (Acts 1:9-11).

D. Conditional:

1. Remission of sins
2. Adoption into God's family (Gal. 4:5)
3. Life eternal (Rom. 2:7; John 3:16).

CECIL V. PEARCE

Threefold Work of Christ

ATONEMENT: Past—on the Cross

ADVOCACY: Present—before the Throne

ADVENT: Future—at His coming

—A. M. CLEMENCE

Christ in I Peter

1. Resurrection of Christ our HOPE (1:3)
2. Appearing of Christ our REWARD (1:7)
3. Suffering of Christ our GLORY (1:11)
4. Blood of Christ our REDEMPTION (1:19)
5. Sacrifice of Christ our ACCEPTANCE (2:5)
6. Footsteps of Christ our EXAMPLE (2:21)
7. Death and Resurrection of Christ our PLEDGE (3:18, 22)
8. Eternal glory of Christ our CALL (5:10)

Selected

For Palm Sunday—

Let My Palms Be Green

Amos, Boaz, Caleb, and David stood side by side in the crowd that lined the way into the Holy City. They each held branches, fresh-cut from nearby palms, and watched for Him to come. Together they shouted Hosannas as He passed, and waved their branches as symbols of victory, peace, and praise.

In five short days, Amos was waving his palms as Roman soldiers led Christ up a rocky hill. He laid his palms before the feet of evil priests and those who crucified Him. They were muddied palms, red with innocent blood.

Boaz kept his palms wrapped in cloth and carefully stored in an earthen jar. In his old age he would unwrap them, fragile with age, and remember the day of glory. His palms faded white.

Caleb's still stands outside the gate of the city. He waves a dried, tattered branch; he waves it at the emptiness of where Christ once passed by. Long ago his palms turned brown and died.

David keeps Christ in constant view. Each day he cuts fresh palms, green with life—fresh praise to the victorious Prince of Peace.

Let my palms be green. Ever green!

JOHN M. NIELSON
Warminster, Pa.



By Asa H. Sparks*

Public Services

1. *You can often get help in planning your preaching by a periodic pastoral questionnaire, in which you ask members to list sermons needed, counseling needed, suggestions for improvement of the congregation, and favorite hymns.*

2. *To get material for your next Children's Day sermon a few weeks before, have the children answer two questions: (1) How does one become a Christian? (2) Name five things a Christian does or does*

* Pastor, Gastonia, N.C.

not do. You will need no springboard for this text.

3. *Having trouble getting folks to testify?* Then try the Parable of the Nail. As each person enters the church hand him a nail—rusty, small, bent. Then ask him to tell what particular truth or idea his nail suggests to him. This can also be done with flowers.

4. *Get young people interested in prayer meeting* by asking them to bring the tools of their trade. Have them all speak of the Christian witness that is possible, or the Christian truths that are expressed through these tools.

5. *So you expect your wife to analyze your Sunday morning service.* And what help do you give her? Perhaps a simple check list for her to use would give you a more valid answer as to the impact of a particular sermon. Questions can deal with whether the basic idea got across, whether it dealt with present-day experiences, or whether it pointed to Christ, or the image created by the minister as he spoke.

6. *To help Sunday night attendance,* work out an exchange with other pastors on your zone. To give continuity, each man could be asked to speak in the same general area—such as, "How I see Jesus" (John 12: 21).

7. *Invite them to church to hear the best sermon ever preached*—then read the Sermon on the Mount, from behind a picture of Christ.

8. *A real teaching method* for you to use in your next Sunday morning sermon is to give a primary class advance notice that you are going to preach on a certain Bible story and parable. Have the pupils act it out before the sermon begins.

9. *The silent Communion service* can be a spiritually enriching hour. Print the entire scriptures and songs for the members to read silently and together as indicated. Use prepared signs to announce the instructions.

It works for us—

Found in the Newsletter

"Our prayer room at the north of our sanctuary building symbolizes the true center of the life of our church. Day and night this room is open and lighted, inviting anyone who desires to talk with God to come in. You will find an open book in which are written the names of those for whom prayer is requested. Dozens of requests are written in this book each month.

"One person is pledged for each day of the month to come into this place of prayer. There are 31 such people whose names appear on our prayer chart and who write their names on the prayer register when they come in to pray.

"On the reading table is a large, open Bible. On the shelf below are some devotional books, along with a copy of the current issue of *Come Ye Apart*. These are for individuals who like to have some devotional helps as they fellowship with God.

"On the wall is a copy of a famous painting of the head of Christ—a copy of Holman Hunt's "Light of the World" that I obtained at St. Paul's Cathedral in London. Replicas of the Praying Hands and Christ in Gethsemane help us to catch the atmosphere of prayer. If you are looking for a spiritual oasis in the desert, find time to enter this room. (There is an electric air conditioner that you may turn on during hot months.) Spend as much time as you like—God isn't in a hurry. Why should you be?"

ROSS W. HAYSLIP
Tucson, Ariz.

Success is more likely when you strive to deserve it than when you strive to attain it.

* * *

Character is not made in a crisis—it is only exhibited.

* * *

You cannot take the Gospel to the wrong address, so GO YE!



Why Not a Prayer Break?

A *coffee* break brings physical and mental rest, but a *prayer* break brings soul rest.

A *coffee* break brings human fellowship, but a *prayer* break brings divine fellowship.

A *coffee* break brings no special power, but a *prayer* break puts us in touch with the Powerhouse of Heaven.

A *coffee* break helps the individual, but a *prayer* break helps others also.

—MRS. NOBLE BERRYHILL
Oregon Pacific District

* * * * *

DON'T TRY TO LIVE TOMORROW

Don't try to live tomorrow

Before you live today.

To live each moment as it comes

Is far the better way.

Tomorrow you may never see

But surely if you do—

God who helped you live today

Will help tomorrow too.

—Selected

* * * * *

A 100 PERCENT NAZARENE

Dr. J. B. Chapman was asked to give a definition of a 100 percent Nazarene. He wrote:

"A 100 percent Nazarene is one who has a definite testimony to regeneration and entire sanctification and stands always ready to give this testimony; and who by word, deed, temper, and attitude backs up this testimony with holy and righteous living.

"He is one who is constant in his attendance at all the services of the church, including the mid-week prayer meeting, the

Sunday school, and the Sunday evening service, and who can be depended upon to take part in such with some contribution other than singing, but who can be trusted not to monopolize the testimony meeting or mope if he is not given a Sunday school class.

"He is one who puts the tithe of his income into the church regularly, and who does not feel that this support entitles him to dictate the policies of the church. He is one who, in addition to his regular tithe, is glad and happy and ready to make liberal freewill offerings to the support of the work as opportunity and ability allow.

"He is willing to cooperate with plans he did not originate. He does not criticize the preacher or the church in the presence of his family, or listen sympathetically while others, whether enemies or professed friends, exploit the real or supposed faults and weaknesses of the people of God.

"He is sound and orthodox on all the theses of our holy religion; and if he holds hobbies, he holds them in charity, and capitalizes only the fundamentals of faith and practice."

—Buena Park, Calif., *Broadcaster*

* * * * *

Recipe for a Good NWMS Member

THOROUGHLY KNEAD TOGETHER:

1 headful of broad knowledge of missionaries and mission fields,

2 eyes full of clear vision of mission field needs,

ADD:

1 warm heart full of love for Jesus,

2 cups of deep gratitude,

STIR IN:

burden

BRUSH TOP:

with sweetness

LET RISE:

in the place of prayer until double or triple in bulk

YIELD:

greater love for Jesus and the lost; and greater, more devoted service.

—MRS. EARL R. GIBBS
S.W. Ohio

Self-righteous Religionist,

Observe:

I WAS HUNGRY . . . and you formed a humanities club and discussed my hunger.

I WAS IN PRISON . . . and you crept off quietly to your chapel in the cellar and prayed for my release.

I WAS NAKED . . . and in your mind you debated the morality of my appearance.

I WAS SICK . . . and you knelt and thanked God for your health.

I WAS HOMELESS . . . and you preached to me of the spiritual shelter of the love of God.

I WAS LONELY . . . and you left me alone to pray for me.

You seem so holy, so close to God . . . but I am still very hungry, lonely, and cold.

—Selected

* * * * *

Three Stages of Life

For the Individual or Nation

1. DEPENDENCE—the childhood stage;
2. INDEPENDENCE—the stage of adolescence;
3. INTERDEPENDENCE—the stage of maturity.

We deliberately relate ourselves to something that is beyond us and we find ourselves in the process. We are dependent upon one another and we are all dependent upon Jesus Christ. How's your dependence?

—Selected

* * * * *

Life is a measure to be filled—not a cup to be drained.

• • •

Following the line of least resistance is what makes rivers and men crooked.

• • •

Pick your friends, but not to pieces.

• • •

If you must use a hammer, build something.

I often wonder why scandal runs while truth must crawl.



Some Baileyites—

Half-heartedness in religion is trying to serve God without offending the devil.

The law of love always supercedes the law of personal liberty.

Whatever in the church merely feeds the fancy and does not feed the faith is dead wrong.

Some people have positional holiness—when they lose their position they lose their holiness.

You stay spiritual only when you stay harnessed.

“Lord, never let me feel at home with a weakness.”

If you want to keep youthful keep useful.

It is not at the point of our achievements that we first fail but at the point of our attachments.

—Evangelist Clayton Bailey
(as heard by the Editor)



The Editor has been asked—

Can you give some suggestions for conducting a night of prayer?

From the human standpoint the most important tip is to keep things moving. Seasons of prayer should not be long, unless the power of the Spirit so settles down in a gripping spirit of prayer that time is forgotten.

But if this floodtide is lacking, don't let the meeting die by failure to plan ahead. *Vary* the prayer seasons, first, as to place and position: around the altar, in the pews, standing, sitting, kneeling. Second, as to type: volunteer prayers, sentence prayer periods, appointed leaders in prayer. As the people get into the spirit of the evening, more and more liberty should be given to pray at length about anything on their hearts.

Too much structuring and arbitrary control, by limiting the length of prayers or subjects for prayer, can be worse than no planning, as it may put a chilling restraint on the meeting. People above all must feel free.

In between the prayer sessions there could be many profitable items, all related to the same end. Plenty of congregational singing is in order, choruses, some judicious specials by Spirit-filled singers; short, pep-py talks by different persons. This is NOT the time for entertainment-style music, whether vocal or instrumental. Nor is it the time for hilarity.

There should be frequent changes in the physical position of the people, as well as the variety of activities.

The pastor should by all means get some extra rest during the previous day, so that he can keep alert throughout the "dura-

tion." And it is probably not wise to force the meeting to go to a predetermined hour if the faithful are not up to it; in fact, it might be better to announce the occasion as a "night of prayer" without public commitment to a specific terminal hour.

Would you be willing to give me your feeling on the healing services we see and hear so much on TV?

I am very dubious about a highly publicized (and commercialized?) method of divine healing. Some people may be healed, but through their own faith rather than as a divine endorsement of the method. Furthermore, I think it is completely impossible for a viewer of television to be able to discern the true from the fake, or the purely psychological.

Undoubtedly the Lord is pleased these days to perform miracles, but at the same time we must be very careful not to assume that supposed miracles are a validation of either the doctrinal soundness or the spiritual genuineness of the agents. If the New Testament is clear about anything at all it is that the last days will be characterized by an enormous amount of religion, together with signs and wonders. Jesus taught that the false would look so much like the real that it would virtually deceive the "very elect." Personally this puts me on my guard. When we emphasize heart holiness and the basic truths of the Gospel we are on sure ground, for it is "holiness without which no man shall see the Lord" (Heb. 12:14), and Paul said to Timothy that his primary objective was "charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:5).

Architects of Wesleyan Theology

(Continued from page 16)

Shirley, the Hill brothers, and Toplady. It was regrettable that these *Checks* owe their existence to a theological squabble, but as Fletcher wrote: "Controversy, though not desirable in itself, yet, properly managed, has an hundred times rescued truth groaning under the lash of triumphant error."¹³

The *Checks* entered fully into the dangers of antinomianism, the difference between imparted and imputed righteousness, the relation of the believer to the law, in what sense the Scriptures speak of a justification by works as well as by faith, election, free grace, perseverance, and Christian holiness. Through six years of controversy, Fletcher maintained his sweet and gentle spirit and that in spite of the often vitriolic temper of his opponents. Fletcher never forgot that he was engaged in a Christian dispute. "A pious Calvinist does not so dream about his imaginary imputation of Christ's personal obedience and good works, as to forget that he must personally believe or be damned. When he speaks against good works, he is so happily inconsistent as to do them. If he ignorantly builds up the antinomian babel with one hand, he sincerely tries to pull it down with the other; and when he decries the perfection of holiness, he goes on 'perfecting holiness in the fear of God' . . . Hence it is, that although we sincerely expose the mistakes of godly Calvinists, we sincerely love their persons, truly reverence their piety and cordially rejoice in the success which attends their evangelical labours."¹⁴

The joust with antinomianism

It was the insidious inroads of antinomianism that Fletcher vigorously attacked, and he was unsparing in his denunciation. "We stand now as much in need of a reformation from Antinomianism as our ancestors did of a reformation from Popery . . . Luther's advice to Melancthon, 'So preach that those who do not fall out with their sins may fall out with thee,' is more and more unfashionable. Under pretence of drawing our hearers by love, some of us rock the cradle of carnal security in which they sleep. The old Puritans strongly insisted upon personal holiness and the first

Methodists upon the new birth, but these doctrines seem to grow out of date. People, it seems, may now be 'in Christ' without being 'new creatures.' They may now be God's children without God's image and 'born of the Spirit' without 'the fruits of the Spirit.'"¹⁵ The whole of the second *Check* is a carefully laid explosive against antinomianism.

Having argued against antinomianism, Fletcher was now obliged to attack Calvinism. Richard Hill had written: "If Christ fulfilled the whole law and bore the curse, then all debts and claims against His people, be they small or great, be they before or after conversion, are forever and forever cancelled." We can only give an extract from Fletcher's reply: "Your doctrine drags after it all the absurdities of eternal, absolute justification. It sets aside the use of repentance and faith in order to pardon and acceptance. It represents the sins of the elect as forgiven, not only before they are confessed, but even before they are committed."¹⁶

Fletcher dedicated his fourth *Check* "to all candid Calvinists in the Church of England." Again Calvinism's doctrine of imputed righteousness to the eternally elect is mercilessly exposed. "In the rich garment of finished salvation, the greatest apostates shine brighter than angels, though they are, in themselves, black as the old murderer and filthy as the brute that wallowed in the mire. This best robe is fully trimmed with such phylacteries as these: 'Once in grace, always in grace; once justified, eternally justified; once washed, always fair, undefiled and without spot.'"

He continues: "Consistent Calvinists believe that if a man is elected, God absolutely imputes to him Christ's personal righteousness. This is reckoned to him for obedience and righteousness, even while he is actually disobedient and before he has a grain of inherent righteousness. They consider this imputation as an unconditional and eternal act of grace, by which not only a sinner's past sins, but his crimes present and to come, are forever covered. He is eternally justified from all things. And therefore, under this imputation, he is perfectly righteous before God, even while he commits adultery and murder. Or, to use your own expressions, whatever "lengths he runs," whatever "depths he falls into,"

he always stands absolved, always complete in the everlasting righteousness of the Redeemer."¹⁷ If some of Fletcher's denunciations seem a caricature of present-day Calvinism, we must remember that he was replying to what his Calvinistic opponents had actually written.

The latter part of this fourth *Check* deals with free will and a quotation will show us the Wesleyan-Arminian view of it. "We never supposed that the natural will of fallen man is free to good, before it is more or less touched and rectified by grace. All we assert is, that, whether a man chooses good or evil, his will is free, or it does not deserve the name of will. It is as far from us to think that man, unassisted by divine grace, is sufficient to will spiritual good as to suppose that when he wills it by grace, he does not will it freely."¹⁸

Christian perfection expounded

It was in his exposition and defence of Christian perfection that Fletcher made significant advances, as Wesley had done, on the teaching of Arminius and the Remonstrants in general.

"Christian perfection," Fletcher wrote, "why should that harmless phrase offend us? By it we mean nothing but the cluster and maturity of graces which compose Christian character in the Church militant."¹⁹

The *Check* proceeds to show how prejudice is further sustained when Adamic and Christian perfection are confused. "Adamic perfection came from God our Creator in paradise, before any trial of Adam's faithful obedience; Christian perfection came from God our Redeemer after a severe trial of obedience of faith . . . Adamic perfection extended to the whole man; his body was perfectly sound in all its parts and his soul in all its powers; Christian perfection extends chiefly to the will, leaving the understanding ignorant of ten thousand things and "the body dead because of sin."¹⁹

Fletcher's last *Check* continues through many more pages, carefully explaining scripture, refuting opposition, and clearing away misunderstanding. This *Check* must be set down beside Wesley's *Plain Account* as two of the most definitive studies we possess on Christian perfection.

But there was a stronger argument in favor of holiness, stronger than the *Check*:

Fletcher's life was the living proof of all he taught. Thomas Reader, a zealous Calvinist, read the *Check* when it was first published in 1775. Let Tyreman tell the story. "Mr. Reader was so angry with the contents that he started off to Madeley to rebuke the author for heresy. Arriving at the vicarage, he told the servant who he was and requested an interview with the vicar. Fletcher, knowing him by name, ran from his study to receive his visitor, and spreading out his hands, exclaimed, 'Come in, come in, thou blessed of the Lord. Am I so honoured as to receive a visit from so esteemed a servant of the Lord? Let us have a little prayer while refreshments are getting ready.' Mr. Reader was puzzled. He remained three days, but was utterly unable to muster sufficient courage to even intimate the object of the visit. Afterwards he stated that he never enjoyed three days of such spiritual and profitable intercourse in all his life."²⁰

As we intimated earlier, it is impossible, with extracts, to do justice to the *Checks*. They must be carefully studied in the complete text; and, for the holiness preacher, they are full of truth, never more ably presented than by the pen of Fletcher of Madeley. Fletcher remains, after Wesley himself, the first great architect of Wesleyan-Arminianism.

¹⁷Wesley's Works, XII, 163.

¹⁸Fletcher declined the invitation and the following year Wesley drew up his "Deed of Declaration," naming 100 preachers as constituting the legal Conference after his death. See, e.g., *New History of Methodism*, by Workman, et al., I, 232.

¹⁹Works of Fletcher, I, 23 (*Life* by Benson).

²⁰Wesley, Works, II, 395.

Ibid., VII, 437.

²¹*Ibid.*, p. 449.

²²Quoted by Tyreman, *Wesley's Designated Successor*, p. 569.

²³Fletcher's Works, I, 352.

²⁴*Ibid.*, p. 369.

²⁵Tyreman, *op. cit.*, p. 5.

²⁶Southey, *Life of Wesley*, pp. 470, 582.

²⁷Works, VII, 436.

²⁸*Ibid.*, II, 391.

²⁹*Ibid.*, III, 194.

³⁰*Ibid.*, II, 350.

³¹*Ibid.*, p. 465.

³²*Ibid.*, III, 157-58.

³³*Ibid.*, p. 185.

³⁴*Ibid.*, V, 525.

³⁵Tyreman, *op. cit.*, pp. 320-21.



HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

How We Got Our Bible

By Ralph Earle (Beacon Hill Press of Kansas City, 1971. 119 pp., paper, \$1.50).

Since this is a new CST text, it has already been widely publicized. But the special attention of preachers needs to be called to it. Today among ordinary folk there is a deplorable ignorance of the Bible—yet at the same time a vital new interest, as shown by the many home Bible study groups. To prevent the aberrations of “private interpretations” and crude notions, every effort should be made to garrison our laymen with sound knowledge about the Bible itself, and the proper way to study it. To suppose the Holy Spirit’s tutelage rules out the need for solid factual information is one of the very “aberrations” we are talking about.

No more helpful book could be obtained than this compact, readable volume by our own world-renowned scholar, Dr. Ralph Earle, professor of New Testament at the Seminary. In six chapters he explains the Origin of the Bible, its Preservation, its Transmission, its Propagation, and its Communication.

How many laymen (or preachers, for that matter) know what the Apocrypha is, or why it is in some Bibles and not in others? How many understand the true nature of the so-called hundreds of “errors” in the Greek text? How many understand the values and disvalues of the many new translations, and how to use them wisely?

All these questions, plus many more, are answered clearly, non-technically, and adequately in this study. A glossary is included for a quick preliminary check on basic terms.

RST

Profit for the Lord

By William Danker (Eerdmans Pub. Co., 1971. 183 pp., index, paper, \$3.95).

This book is written about the economic activities of Moravian Missions. It is an effort to describe the various economic endeavors of Moravian efforts in supporting mission work at unexpectedly removed parts of the world.

As such it is most interesting to those who wish to study the technical aspects of missionary theory and activity, and brings to light a most unique and innovative approach to the financial support for a missions program. Whereas most sending agencies discourage any participation in profit business by church employees, the Moravians predicated their entire operation on successful and profitable business relationships.

This, of course, provided support and self-sufficiency. At the same time it opened them to charges of colonial exploitation. Since the Moravians were at the height of influence during the colonial era, this charge was minimized until recent years.

The book is most interesting and seems well researched. Not only theory, but the

practical outworkings of the program are explained in Labrador, Surinam, Africa, and elsewhere. The appeal is for the Christian to be concerned not only in fields of medicine, education, and evangelism, but business enterprise as well. A novel concept in missions, to say the least.

FRANKLIN COOK

Meet Yourself in the Bible

By Roy L. Laurin (Moody Press, 1971. 255 pp., paper, 95c).

Here are 24 practical talks based on as many Bible characters, from Noah to Christ, all developing the theme of *conquest*. They include the Conquest of Temptation, of the Unknown, of Frustration, and many other personal problems. The preacher can glean rich material here for his own pulpit ministry, but could not safely circulate the book widely, as it is far short, in some chapters, of a holiness standard. In discussing John's conquest of temper, for instance, the effect of Pentecost on John is totally ignored.

RST

Theology of the Older Testament

By J. Barton Payne (Zondervan Publishing House, 554 pp., Index of subjects, writers, and publications, paper, \$5.95).

This conservative and scholarly theology of the Old Testament, first published in 1961, is now available in paperback. The word "Older" in the title is the author's way of saying the Old Testament should not be thought of as obsolete, but simply the pre-Christ form of divine revelation, which points forward to the one salvation in Christ as the New Testament points back to it. In Author Payne's view, both parts of the Bible are equally inspired and equally binding (except those elements which specifically found their fulfillment and termination in the death and resurrection of Christ).

RST

BOOKS RECEIVED—

God's Eternal Creation, by R. Laird Harris (Moody Press, 1971. 190 pp., cloth, \$4.95).

A readable study of the Old Testament teaching on man and his culture by this excellent evangelical scholar. Especially

helpful in its up-to-date discussion of the antiquity of man.

The Cure of Souls, by P. T. Forsyth (Eerdmans, revised and enlarged, 1971. 138 pp., paper, \$1.95).

An anthology of the British theologian's practical writings edited and appraised by Harry Escott

People-Centered Evangelism, by John F. Havlik (Broadman Press, 1971. 92 pp., paper, \$1.75).

Nine chapters focused on the importance of people-awareness. He says: "Our greatest need is not more methods or techniques but rather an excitement about our faith that comes from the Holy Spirit."

Evangelism in the Early Church, by Michael Green (Eerdmans, 1970. 349 pp., cloth, \$6.95).

A very thorough, scholarly, and readable study of evangelistic zeal, goals, motives, and methods dominant in the Church of the first two centuries, by the principal of the London Divinity School. Well documented.

CALENDAR DIGEST

MARCH—

EASTER OFFERING EMPHASIS

- 1 Denomination-wide CST Study
- 3 World Day of Prayer
- 26 Palm Sunday
- 31 Good Friday

APRIL—

EASTER OFFERING FOR WORLD EVANGELISM

- 2 Easter Sunday
- 23 Nazarene College Day

MAY—

- 7 Baby Day
- 9 Seminary Commencement
- 14 Mother's Day
- 21 Pentecost (Whitsunday)
Home Mission Budget Sunday
- 28 VBS Sunday
- 29 Memorial Day



AMONG OURSELVES

College kids really get next to your heart, when you come to know them and sample their salty idealism and eagerness. If within reach of a campus, why not send for a packet (p. 17)? . . . The genius of some of them for classic exam howlers seems to be worldwide. Miss Lorraine Schultz says that one student in Homiletics in Mozambique, when listing the various classes of sermons, wrote Textual, Expositive, and Tropical . . . Some sermons I have heard would qualify as Arctical . . . Could the great conductor (p. 8) be saying anything to us, as preachers? . . . Betty Bowes advises us to "think small"—really small, baby size (p. 20) . . . Jesus did . . . And we can still continue to "think big," perhaps in a healthier, more Christian way . . . "God does not ask for ability, but availability," says Don Irwin, Olivet college pastor . . . Overheard: "Man's mind is like a parachute—it must be open to work." But being open won't help if it is cheesecloth. We must be open-minded but tough-minded as well. It "takes more than wishful thinking," as the Department of Evangelism reminds us (p. 21) . . . It will certainly take more to reach the new goal of \$3 million for world missions this Easter. But it can be done. Then let's do it, not for a feather in our denominational cap, but for a future in our denominational program. Increased giving will help us respond to more calls and enter more open doors. Of course if we think in terms of $3\frac{1}{2}$ billion souls (pp. 28-29) our goal is only about .085 of 1c per person. That's discouraging. But "little is much when God is in it." God will be in it if we (1) give prayerfully, (2) give sacrificially, and (3) give lovingly and cheerfully.

Until next month,

BT

P.S. When it comes to special offerings, some preachers are as nervous as a mother kangaroo in a room full of pickpockets.



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of the
Nazarene**

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